The Churchman.

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DAILY SERVICE.

"COME ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii: 3.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH .... At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH .... " 8 "
ST. LUKE'S CHURCH, [Sundays included] .... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH .... " 9 A. M.
CALVARY CHURCH .... " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION .... " 9 "
CHURCH OF THE HOLY COMMUNION .... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
CHURCH OF THE CRUCIFIXION .... " 8 A. M.
EMMANUEL CHURCH .... " 8½ "

Calendar for January.

14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
4. Septuagesima Sunday—Third Sunday before Lent.
11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of LENT—commonly called Ash-Wednesday. [Proper Psalms instead of the Psalms for the Day. Proper Psalms immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

Poetry.

For the Churchman.

IT IS WELL.

It is well, it is well—Thy will be done!
A husbandless woman said;
When death to his cold embraces had won
The heart that in youth she wed.

It is well, it is well—Thy will be done!
Her fatherless child said, too.
His eye on his mother—an angel one—
While his prayer toward heaven flew.

It is well, it is well—Thy will be done!
With soul knit to soul both said:
Thus they stood, while the storm blew wildly on,
And clouds gather dark o'erhead.

It is well, it is well—Thy will be done!
When years like a dream slid by,
That mother yet said, when her child was gone—
Her *all* taken home on high.

It is well, it is well—Thy will be done!
Still year after year she sighed;
When one morn—'twas a Sabbath morn that [shone—
Her heart beat no more and died.

It is well, it is well—Thy will be done!
When the widowed heart doth bleed:
Thy care till on earth their race shall be run,
Then raptures untold succeed.

It is well, it is well—Thy will be done!
Till my thoughts attained this word,
I knew not a joy, save a transient one,
And hope proved ever deferred.

It is well, it is well—Thy will be done!
My heart hath now often spoke;
And a light hath oft, like a mid-day sun,
Through the storm and darkness broke.

'Twas light from the brow of the Lamb once slain,
And a voice I faintly hear;
And there beamed to my faith a ministering train
Of angels encamping near.

Now I sigh no more for earth's transient bliss:
With sorrows no more undone:
I have pleasures enough in assurance like this,
And a crown over all to be won.

New York, January 3d, 1849. H. W. S.

Communications.

For the Churchman.

"I turned my eye, and, as I turned, surveyed
A mournful vision! the Sisyphian shade;
With many a weary step, and many a groan
Up the high hill he heaves a huge round stone;
The huge round stone resulting with a bound,
Thunders impetuous down, and smokes along the [ground.
Again the restless orb his toil renews,
Dust mounts in clouds, and sweat descends in dews."
Pope's Odyssey, B. 11.

Rev. and dear Mr. Editor.—I must at the outset acknowledge with many thanks the friendly remonstrances of "Contributor," and I wish that by it he could have induced our respected opponent to proceed in a scientific manner. He has doubtless perceived, by the reply of that adroit controversialist, that it is a somewhat difficult matter to bring him fairly to action. I am not to blame; for I have done all in my power to "promote the discovery of truth" by demanding of 'Acernus' to *define certain terms in his own propositions*, and this in my reply of Nov. 25, some six weeks since. This is my undoubted right, as was shown by Dr. Wainwright in his debate with another fugacious adversary, but hitherto I have been as unsuccessful as he was. "Contributor" wishes to know when the end will come—I reply, when Sisyphus gets tired of rolling his 'huge round stone' up the hill, for I am fully determined to push it down, every time it comes near enough for the purpose. In his interpretation of the texts quoted by that respected gentlemen, and also in his doctrinal statements, I am happy to perceive a substantial agreement between us, and shall be pleased to see him continue his labors on this interesting subject.

I now proceed to my respected opponents, *in propria persona*, whose compliments I am most happy to acknowledge. His cheerfulness however, does appear to me to be a little forced; and the sugar maple seems to be turning somewhat acid. However, I can sympathize with him to some extent in his said "predicament." He looks upon *the theory of heterogeneous regenerations* as part of his own flesh and blood, and considers an insult to it as an insult to himself. 'An unfortunate mistake,' but a very natural one. It was an axiom in the days of Horace, and indeed must have been older than he—

——Si dubitem, clament periisse pudorem
Cuncti paene patres, ea cum reprehendere coner
Vel quia nil rectum, nisi *quod placuit sibi*, ducunt;
Vel quia turpe putant *parere minoribus*, et quae,
Imberbes didicere, *senes perdenda fateri*.
Epist. Lib ii. 1, 80.

My venerated friend's tenacity, therefore, is not wonderful, though it is certainly productive of very unpleasant consequences to himself.

'Contributor' says he cannot understand what we two are driving at; and 'Acernus' intimates it is owing to my 'propounding neither a thought nor an argument.' An astonishing discovery! He cannot prove his theory, because I offer nothing to disprove it! A sad 'predicament' truly! Why, then, does he not march straight forward, from strength to strength, till he has planted his beloved theory on the summit of the hill of truth, in the full sight of wondering spectators? What a wise lawyer he would be, who should tell his client, I cannot get a judgment, for the defendant has put in an insufficient plea—or how skilful the chess player, who should say, I cannot win this game, for my adversary is committing a series of blunders. I must conclude, therefore, that my respected opponent is practising a sort of maladroit pleasantry to cover a little uneasiness at finding some other obstacles in his way, than a want of thought or argument on my part.

He has, in his usual manner, when hard pressed, talked about *doubling and evasion, hare and hounds*, &c. I have not the least objection to the simile, provided the characters be rightly distributed. I think, however, that the fox would be a more suitable comparison than the hare, as it is a long winded animal, affords much amusement and hard work in the chase, and *bites desperately hard* when caught. I think before I have done this paper, that I shall 'expose' some of his doubling pretty clearly.

He has to prove that *moral regeneration is distinct from baptismal regeneration; and includes all that pertains to holiness of heart and life.*

He offers as proof, St. John xi. 52., and contends that the 'children of God' there mentioned were *morally regenerate* at the time of the prediction of Caiaphas, (Nov. 4.) I denied it; adducing the opinions of several eminent commentators in support of the interpretation that they were called so, by *anticipation* of the time when they should be *gathered into the Christian Church by baptism*, (Nov. 11 & 25.) He replied "that if they were so by anticipation, then the '*unscattered*' were also regenerae 'by anticipation,' and so God had no children at that time, (Nov. 18.) To this I replied "that the Apostles &c., *had been gathered into the church* by our blessed Lord, and therefore were truly God's children, whatever became of the others." (Dec. 9.) And then he answers "that the 'unscattered,' i. e. the Apostles, &c., were *in the same relation* with the 'scattered,' by the '*parity of predication*.'" That is to say "they are in the same relation, because they are called the children of God:" and "they are the children of God, because they are in the same relation." And this he calls an ARGUMENT against the interpretation, that *they were called the children of God by anticipation*. Truly the reasoning fabulously attributed to the fair sex, 'It is so because—it is so,' may plead for its justification the high authority of 'Acernus;' and this is the powerful ARGUMENT against which the expositions of the eminent commentators I named are of no weight! *Credat Judæus Apella!*

I shall adopt a lik[illegible] 1 Cor. iv, 15. Acernus says (Nov. 4.) "How is it that St. Paul declares to the Corinthians, very few of whom he had baptized, that 'he had begotten them in Christ Jesus through the Gospel;' *this their 'birth in Christ' being different, as is clearly implied from their baptismal regeneration?* I replied (Nov. 11), "St. Paul means that through *his teaching and instrumentality* they had been brought to embrace the truth, but he could not *regenerate* them, which is the work of God alone. He could only prepare them by the aid of the Spirit for the due reception of baptism." Acernus replied (Nov. 18,) "He could not regenerate them—the apostle declares he did": and asserted that this *preparation* was their *moral regeneration*. I showed (Nov. 25,) the reason of the employment of the word ἐγέννησα by a long note of Whitby,—and Acernus replies (Dec. 2), that St. Paul *denied his paternity as an instructer*, and that he means a real moral *new birth*. I showed by his own witness, the Homily for Whitsunday, that the Holy Spirit is the only *efficient* cause of that great work; and then he says he meant that St. P. *was the cause instrumentally of their conversion*. The very thing I said in my first communication. So after all his doubling, we get back to the point whence we started. Why does he not explain how St. Paul converted them, if not by instructing them in the truths of Christianity? Oh, quoth he, (Dec. 2,) "If *St. Paul begat them, he regenerated them*"—the very thing to be proved, and which he has never proved yet. So after all his five essays, we come to this—*He regenerated them because he begat them; and because he begat them he regenerated them.* Another clear example of fabulously feminine reasoning.

In like manner on 2 Cor. vi. 18. They were to grow in grace, and thus they would increase in God's favor,—Yes says he, they would be *morally regenerated*, and this he proves by another play on the words 'sons and daughters,' which our readers will understand by the preceding examples without more saying.

The same as to Gal. iv. 19: I shall say nothing about St. Chrysostom, as that quotation belongs to my friend 'Contributor,' who I doubt not, can take good care of himself. As 'Acernus' assumes that the *tertium comparationis* in ὠδίνω is the *birth*, and not the *pangs of labor*, I hope he will prove it by scholar-like criticism, as it is a vital point in his construction of the text; and I promise him some instances on the other side.

As to the Fathers, he may as well give them up, *as proofs*, with a good grace; and I will say nothing more of his mishaps, if he will but follow my advice. To answer my *arguments* (Nov. 11 and 25), and those of Dr. Wall to which I referred in my last, he has recourse to the great *name* of Dr. Jarvis. Now Dr. Jarvis *is* an eminent patristic *scholar*; and if he has refuted the interpretations of Dr. Wall, it would then be well for 'Acernus' to tell us what that refutation is in the Dr.'s own words. It would be hard for me 'to kick against the pricks.' But till I see the contrary, I do not believe there is any material disagreement between the two Doctors; and I am sure Dr. Jarvis is the last man to *sneer* at *Dr. Wall*, who, like him, was a thorough student of the Fathers in the original languages. But, says Acernus, "Suicer's Thesaurus is a *collection of extracts* from their writings, and so may be safely quoted." Indeed! *Facciolati's Lexicon* is made up of extracts from Latin authors; and *Johnson's Dictionary* of those from English ones; yet who would venture to expound the system of Roman law by a scrap taken from the oration for Muræna in the former; or explain Hooker's views on the Sacraments by a line or two found in the latter. He says Dr. Jarvis does not fault his manner of quotation, to which I objected. An unfortunate mistake. I apprehend the Dr. does fault the man who quotes authors he has never seen, and of whose views and arguments he is entirely ignorant, except from scraps (p. 95, 98). He censures him who quotes from big books, without giving distinct references, and causes his opponent a vast deal of useless trouble (p. 94, 98). He faults Dr. Milner for making a vast show of erudition by two or three quotations from the Greek fathers, with a slender knowledge of the original (p. 93); and he asks him, again and again, why he does not quote the next page or the next chapter, which that redoubtable disputant had never seen (p. 92, 95, 98). Moreover when a gentleman assures us, that "he makes the contents of books the very substance of his understanding," I have a right to suppose he has read them, and can at least defend his versions of ancient authors. It seems that the 'patristic collection,' which he mentioned in so dignified a manner, (Dec. 2.) was only a *Dictionary of the Fathers*, and that, even that is now out of his reach. What! are editions of those writers unknown in the city of brotherly love? Has no Churchman there a copy of *Clemens Alexandrinus*, or *Gregory of Nyssa*, to help my learned opponent out of his 'predicament.' Is Eusebius there unknown in the Greek? Has Dr. D., has Mr. O. no such work in his library, that 'Acernus' may run his eye over ch. 23, of B. 3, and see that διδοὺς in the nominative, cannot agree with αὐτὸν in the accusative, and that it was really St. John, who *gave* the *example* &c. Then, too, he may observe what is said about a *second* baptism, which he, incredulous mortal, seems to imagine is a phantom of my "pleasantry." When these aids are obtained he can then give us Greek criticism in its fulness, instead of complaining of my "treatment of his quotation." Did he suppose I was going "to swallow them like cherry stones, undigested and unassimilated with my intellectual being"? "A pistol," quoth my bellicose friend, "in the hands of a dwarf makes him equal with a giant." Very true, if he knows how to handle his weapon: otherwise in the attempt to hit his adversary, he may shoot his own toes.

It is amusing to find that one who has undertaken to mend the Catholic system, flounders even where I thought I had made Gregory's teaching too clear to admit of a doubt. He talks of two new supports from Gregory, and behold they turn out to be as closely connected as the Siamese twins; one being explanatory of the other, which, is his own quotation, and all contained within the compass of a dozen lines. Instead of waiting for me to find it for him, he ought, on Dr. Jarvis's principles to have adduced it himself, as essential to the due understanding of the *scrap* he quoted. But he is so grateful to me for teaching him what he ought to have known from his own reading, that I let it pass without further comment.

In my first communication (Nov. 4) I said, "These exhortations in the Epistles to renewal, &c., are founded upon the fact that those addressed have been *baptised* and *regenerated*, and endowed *with the ability through the Spirit to* [illegible] *continuation and growth in spiritual life* implanted in baptism." 'Acernus' says, commenting on my translations from Gregory, "Mastix reaches the theory that grace is *given* in baptism, and *taken possession* of by renovation,"—he should have added "which is effected by their diligent use through the Spirit of the ability and power bestowed on them in baptism," for that I said expressly. There is, therefore, no inconsistency on my side, but he adduced this passage to show that what he called *moral regeneration*, i.e. "*all that is integral in the change to Christian goodness and virtue is excluded from baptism.*" It now would seem he holds with Gregory, that the *gift* is bestowed in baptism, though under certain circumstances the *effects* may not be visible until afterward. He has very wisely left alone the other passage which teaches the doctrine of this Father as to the effects of Baptism *rightly received*, because that was too plain to be perverted, and makes *renewal contemporaneous with regeneration*. But in this chapter of the *oratio Catechetica* (40), he is admonishing those who trusted in their regeneration or baptism, without leading a holy and christian life, but continued in their former sins. To these he says "the water is water;" (i. e. it cannot wash away their sins, nor save them from God's wrath), because "the Holy Spirit nowhere manifests His effects in him whom is regenerated." This Acernus calls unscriptural, but St. Peter in his 1st Epistle teaches the same doctrine—"Baptism doth *save* us, not the washing away the filth of the flesh, but the answer of a good conscience toward God" (III, 20). This 'answer' must be made in true repentance and faith; and to such as possess these qualifications, do the promises of God made in that sacrament belong. To establish the doctrine of Baptism, therefore, we must ascertain what effects it has in the case of those who receive it as God has commanded; not deduce a theory from the state of those who do not so receive it. But 'Acernus' takes the exceptions to God's rule, frames a theory to suit their case, and then applies his theory to those who receive Baptism 'rightly.' Such a procedure is clearly erroneous, if it be his.

His attempt to introduce his *moral regeneration* before baptism, in a method 'squatter-like' (a most unseemly and unscriptural term for a work of the HOLY GHOST, as he says it is), is perfectly understood by me, and is not allowed. That is the very point in debate, and he must *prove* it. It is wholly at variance with the teaching of Gregory, as I have shown, and my opponent virtually admits it, when he says, he might have taught "much clearer and truer to scripture;" i. e. the theory of *heterogeneous regenerations*.

Puerile as my 'harping' may be, I tread in the steps of that great master of logical fence, Dr. Wainwright. However, I thank 'Acernus' for answering one question. I now understand what baptismal regeneration is in his view. Will he have the goodness to state farther whether any *spiritual effects* are wrought upon the soul in baptism; and if so, what they are? And what *moral* regeneration is in his view, and when it is conferred? He says also, that "the promise of forgiveness of sins and adoption to be the sons of God are not *performed* in baptism, but only *signed and sealed*." Consequently the sins of the recipient are not remitted in and through baptism, nor is he therein made the child of God. Why then does the Church direct us to pray, in the 2nd collect of the baptismal office, that the child, 'coming to thy Holy Baptism may receive remission of sins by spiritual regeneration'; and then to give thanks after baptism that it hath pleased God to *regenerate* this child by His Holy Spirit, and to receive him for His own child by *adoption*? And again in the collect of the confirmation office, to say "who hast vouchsafed to *regenerate* these thy servants by water and the Holy Ghost, and hast given them *forgiveness of all their sins*? These questions, if answered, will elucidate his theory with tolerable clearness.

In conclusion, I beg leave respectfully to observe that my faculty of abstraction enables me to make a clear distinction between the *umbra* 'Acernus,' and the much esteemed person, who adopts the signature, and that all my *hot spice* is meant for the *umbra*, and not the person. With the most hearty compliments of the season, I have the honor to remain,

His most obedient servant,

MASTIX.

For The Churchman.

MORAL REGENERATION.

Mr. Editor.—If I may do so without obtrusiveness, I will say that I greatly admire the holy earnestness of I. H. H.; he appears to argue for truth rather than victory. It is unquestionable that I misunderstood one of his assertions, as he *maintains*, with the rest, that baptism *is* the "initial element of godliness"; and he has been equally unfortunate in not perceiving that my phrase "so much of catholicism" referred to "so much" of it as relates to the new birth, leaving the rest untouched.—But it will not be expected of me to follow him through three desultory columns. My chief object in replying to his last paper is to say—that the sound view of Catholicism does not recognise its infallibility,—yet, that it is often so treated as to *imply* that it is infallible, whether the writer hold consciously that opinion or not. Such is the latent import of much of the warm-hearted writing of I. H. H. on the subject.

No one doubts that, in all elementary teaching, the learner must receive many things upon trust. The high importance of this trust in matters of religion is a strong argument for the proposition, that the Church is divinely helped in discharging the duty. But to make it a ground of her infallibility is, first to abuse, and then to annihilate, the private judgment, or common-sense franchise, on which that very argument is built. Or, to transfer the proposition from philosophy to faith, you may prove from Scripture this heavenly aid given to the Church; but turning that aid into infallibility ousts the private judgment which *gave* Scripture this interpretation. The whole infallibility rests on the private judgment it discards. Of course, I do not mean that the Church fails constantly or frequently, but that she is always *liable* to fall into mistake. And this mere liability quits private judgment from servitude to any lordship but that of the Lord Supreme, and parts every fetter except those which a sound and lowly judgment will gladly impose on itself,—one of which is a rational, and manly, and honorable reverence for genuine catholicism.—There is no such thing on the earth as absolute infallibility of judgment.—So, of making infallible the Catholic views of the early Church. That, other things being equal, contemporaneous time next best, and so on, is the dictate of all sound judgment, of universal reason. But if you exalt that testimony into infallible authority, you supercede and thereby cancel the judgment which gives and secures to it its rightful distinction.—But I must not expatiate. I think I may be understood in what I have said of Catholicism, now so often stretched beyond its line, so seldom regarded with close accuracy, and of the preferable appeal to the Word of God. As to catholicism being an *interpreter* of scripture,—it *is* so, and in a very distinguished sense, but not exclusively, which it could not be without being infallible,—besides that this interpreter itself often requires interpretation; as in some of the issues between us and the Romanists, not to name the recent patristic oscillations from the side of Mastix and Contributor to that of your humble servant.—And it is clear that there is no interpreting the interpreter but through the ministry of private judgment, clear sagacity, a vigorous and holy understanding.—Abuses there may be on both sides, and they should be guarded against. The grand abuses of Catholicism are,—spreading it over more ground than it fairly occupies,—and regarding it as an effect infallible, whether that dogma be affirmed, or doubted, or denied.

My phrase "daily patching" is chargeable to the admission of I. H. H. that, in pastoral conversation or teaching, ideas and expressions concerning regeneration must be constantly *recognised* which are extraneous to the mono-baptismal theory. Far better it is to "amend scientifically the science" of our immortality, than to keep it dependent on reparations continually required.

In the scriptural phrase "born again," or "born of God," the whole "prenascent life" is included, as is evident from the very application of the term, and as will explicitly appear in 1 John v. 1, 18. If, therefore, I. H. H. shall still regard "the influences of the Spirit prior to [adult] baptism" as "prenascent life," he concedes that there is regeneration before coming to the font.—When "sunrise" shall be constituted a covenant or sacramental thing, it may, perhaps, be used for developing the nature of baptism; till then, the illustration, and that also of the "dawn" for antecedent moral life, are but pleasing rhetoric.—Analogising the maple-seed I have disposed of already. It is no argument, but merely an intense abbreviation.

When we bring the word "title" from secular into sacred use, we expect the substance of the former meaning to remain. This, I believe, is the rule, except with a few terms adopted into the higher mysteries. And that the rule obtains here, is evident from the further engrafting into this branch of theology the "promise, signing, sealing"; all which imply, not present, but future performance; just as "title" is distinguished from "possession". It is not competent for any one, teacher or taught, athlete or spectator, to convert all this unequivocal legal oak into a flexible wand of willow. If by "title" you mean "possession," *say* "possession". If by "promise, and signature, and seal," you mean "performance" *say* "performance". It is as easy to do this, as to "darken counsel by words without knowledge."

Glowing with honest faith in catholicism, I. H. H. regards my theory (so I call it for convenience) as but an "individualism,"—a word that I care little for, unless it be exaggerated into 'factious self-reliance,' inasmuch as fallible catholicism, frequently over-extended, in this case over-estimated, leaves private judgment at liberty, not to run riot, which is not judgment, but with discreet discretion, to do its *whole* duty. Let there be, however, a just notion of this charge of individualism." There has been every degree of approximation to my doctrine among standard writers. A theory of two regenerations has, also, been maintained *in terms* by Bishop Ezekiel Hopkins and Bishop Bradford, and *not in terms* by the very many who held that baptism is but a change of *state*, not of moral condition, that being called renovation, conversion, or the like. Both these views, substantially concurrent, were adopted successively by the English Society for Promoting Christian Knowledge, first in Bishop Bradford's tract, and then in Bishop Mant's: their present exponent of the matter I do not know or recollect. That Society, the Convocation being silenced, has been for a century one of the most accredited representations of the Church of England; so that we find the doctrine now debated (though not so fully cleared up) almost exactly where the piously loyal I. H. H. enquires it to appear, in "our branch of the Church Catholic". (See "Essay on Regeneration," p. 87, &c., p. 92, &c. p. 98, &c.) Then, we have the language of the Fathers already quoted by me, and their further light furnished me by Mastix and Contributor, and likewise a passage from Clement of Rome, which I forgot in my first paper, "Noah being proved to be faithful, did by his ministry preach *regeneration* to the world,"—the "regeneration being obviously the correlate of his "faith". (See "Essay," p. 73.) With such accordant testimony, and with Article xxvii. embodying and ratifying the whole as the very teaching of the Church,—whatever else my theory may be called,—the imputation of its being an "individualism" must, I think, be abandoned.

Briefly: The doctrinal definitions of the Church are the concentrated private judgment of its members, under the divine blessing, but not under divine constraint.

Affectionately,

ACERNUS.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XIV.

THE CHURCH IN THE UNITED STATES.

This Western Continent was unknown to the Christian World until the latter part of the fifteenth century (1492).

The first settlement, within the portion of the continent which subsequently became the United States of America, was made at Jamestown, in Virginia, May 13, A. D. 1607. Earlier attempts had been made, but they all came to nothing.

"As early as 1580, letters patent were granted by Queen Elizabeth to Sir HUMPHREY GILBERT, to go to America, and 'prosecute, effectually, the full possession of those so ample and pleasant countries for the crown and people of England.'* His patent granted him 'free power and liberty to discover all such *Heathen Lands as were not actually possessed by any Christian prince or people*,' and to establish his jurisdiction there, 'provided, always, that the statutes he devised should be, as near as conveniently might, agreeable to the laws and policy of England; and provided, also, that they be not against the true Christian Faith professed in the Church of England.'†

"In consequence of some collision at sea with the [illegible]

"Though Sir Humphrey had sacrificed the greatest part of his fortune in fitting out his first missionary expedition to this country, yet he was not discouraged by this failure. About five years after, he sold all that remained of his property, and obtained the assistance of other wealthy persons, and fitted out another expedition. He landed at Newfoundland, and after various reverses and misfortunes, he was obliged to return. On his way home, he was shipwrecked. 'Gilbert was forced, most unwillingly, to turn his course homeward. His own little barge was ill suited for the violence of the open sea, but he would not forsake his comrades. On the voyage, the storms grew more outrageous, and he was pressed to come on board the larger vessel.' 'We are as near Heaven by sea as by land,' was the answer of the gallant man. But he could not save the crew he would not forsake. That same night, as he led the way, his companions in the larger vessel saw the lights of his barque suddenly extinguished. She had sunk, utterly, with all on board.'‡

"Soon afterward, Sir WALTER RALEIGH obtained a similar patent, and sent forth two vessels for the coast of Carolina. Six times did this man despatch expeditions on the same errand, till his fortune was expended in the attempt.

"In 1606, a new company applied for, and obtained, from James I., a charter for settling Virginia. Their expedition sailed on the 19th of Decem'r, and reached Cape Henry, in Virginia, April 26, 1607.—They had along with them the Rev. Robert Hunt, a Presbyter of the English Church. On the 14th of May, the day after their arrival at Jamestown—the place of their settlement—they took possession of the territory, and Mr. Hunt administered the Holy Eucharist, according to the rites of the English Church, to the company.‖ And among the first buildings erected was a Church."

A leading motive, in all these efforts at the settlement of America, is declared to have been, "*the honor of God, and compassion for the poor infidels (Indians) captivated by the Devil*," "it seeming probable that God hath reserved these Gentiles to be reduced into Christian civility (civilization) by the English nation." And in the patent it is expressly ordered that the officers of the colony

"Should provide that the true Word and Service of God be preached, planted, and used, according to the rites and doctrines of the Church of England, not only in the said colonies, but also, as much as might be, among the savages bordering upon them"; and "that all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the service and knowledge of God."§

The foregoing account, taken from Bishop Wilberforce's History of the American Church, has been given so much at length for the purpose of showing what was the leading design of the first settlers in these States.

This settlement at Jamestown was the first that was made at all, within the limits of what was the United States, when they became an independent nation.

In this there was an exact compliance with the terms and principles of the extension of the Church, of which we have already spoken.

(1.) The settlers were members of the Church from the English Branch.

(2. They came into a country (the English Possessions in North America,) at that time unoccupied by any other branch of the Church,

(3.) and for the purpose of establishing here "the true Word and Service of God."

That all these conditions were fulfilled, is matter of fact. The design of the settlers, however, was not exclusively religious. They did not come here for the *sole* purpose of converting the heathen. They claimed the territory for their own, and designed to found a colony, as well as a Church, which should be a part of the Church and nation to which they belonged. This, however, cannot invalidate the missionary character of their undertaking.

Thus, in the most general view—considering this western continent as unoccupied country—we find that the commencement of these English missionaries was such as to identify their communion with the English Church, and was no violation of the rights or claims of any other branch of the Church.

But there is still another light in which this matter ought to be placed.

From its first discovery, some part of this continent was acknowledged to belong to England. Virginia, and Jamestown—the place of the first English settlement—were within those limits. This fact must be considered as giving the English Church a peculiar right and claim here. The territory was a part of the English dominions.

America was therefore a new country—purely unoccupied ground—so far as the preaching of the Gospel, and the habitation of civilized man, was concerned. And in this case we have thus far considered the settlement of the English missionaries here. But in another view, this country—as a part of the English Domain—was a part of England—as much so as though it had been within the Island that is called by that name. Hither Englishmen might come and settle, with all the rights and priviliges of Englishmen, subject to the laws of England, and entitled to claim her protection.

The right to bring their religion and the peculiarities of their worship with them, will not therefore be questioned. And as these colonies were a part of the English dominions, so also those members of the English Church who came hither did not lose their membership, or transfer it to another communion, by their removal. They were a part of the English Church still.

It is, indeed, true that Royal Authority gave grants to others of its subjects, who had forsaken the communion of the English Church, to come also and settle on this continent, with a colonial jurisdiction. This undoubtedly gave them all the legal and civil rights which they needed to have. But something more than King's patents, and Parliamentary grants, are necessary, to enable persons to found a branch of the Church of Christ. HE is the Sovereign of His Earthly Kingdom, and its Colonies must be founded by grants obtained from Him, and in conformity with His laws and institutions.

Of course I am not denying the right of the English Puritans, and other seceders from the English Church, to come and settle in this country, and to enjoy their religious opinions and preferences here. So far as man, or human authority, is concerned, their right was unquestionable. But although they had a right to settle here, and to have what religion they pleased, or none, if that had been their choice, the relation of their ecclesiastical institutions to the identity of the Church cannot be changed by the peculiarities of their location. They were persons whose consciences had compelled them to leave the English Church, and to establish one of their own, on a different basis; and they came here, not to establish the Church in which they had found that they could not live, at home, was, therefore, no more a part and branch of that which had always been known as the visible Church of Christ, when established in this country, than it was when it was established in that which they left in order to come here.

The principle on which these remarks are based is recognised and practised upon, every day, in this rapidly growing Republic. Emigrants are going from the States in which the religious institutions are established on a well-understood basis, into new territories. Some of them are of one religion, and some of another. They locate, and form themselves into Churches, as they choose. Those who were Presbyterians here, and organize on the Presbyterian platform there, are regarded as a part of the Presbyterian Church still. So with every other denomination. It is not supposed, or held, that their ecclesiastical identity is changed by the change of location. If they adopt different views, and a different organization, then, of course, they will become a different Church, or at least a part of a different one.

So with the first settlers of this country. It was a part of the English dominions—settled, at first, by members of the English Church, for the purpose of extending that Church and communion on this continent. Until the Colonies became a separate nation, by the Revolution, they were considered a part of the English Church. The others that came here were also considered as belonging to the same Church, or communion, as that to which they belonged on the other side of the great waters, and sustained the same relation to the English Church here as they had sustained there.

With regard to the immigrants from other countries, they were of two classes: those which came to parts of this continent then belonging to England, and those who came to parts belonging to their native countries—as the Spanish, in Florida, and the Dutch, in New-York. These last will be considered in the next section. But those who came to settle in the English colonies became thereby subjects of the English crown, and therefore stand on the same footing in relation to the object now under consideration, as Englishmen themselves, and on the same as if they had gone into England for a domicile, instead of coming here.

The English Church continued to take charge of its children in the colonies—to make provision for their wants—and to gather in the wanderers and outcasts. The portion of the English Church in this country was under the special charge of the Bishop of London.

Independence was declared in 1776, and peace made, by the acknowledgment of our separate national existence, in 1783. Up to that period this country was a part of the English dominions and dependencies. The English Church, therefore, had an unquestionable right to preach the gospel and extend the communion of the Church within these colonies. And when the connection with the mother country was severed, the Church which she had planted becoming independent also, would be in rightful possession of the ecclesiastical jurisdiction of the country newly enrolled among the nations of the earth.

As early as August, 1782—that is, before the recognition of the national independence by England—a scheme was proposed for the organization of the "Church of England people" into an independent branch of the Church, by themselves. This scheme, however, failed to come to any result.

But on the 31st of March, 1784, the Clergy of Pennsylvania were called together, to take initiatory steps toward an organization. They met on the 24th of May, and agreed upon the following basis:

"1. That the Episcopal Church is, and ought to be, independent of all foreign authority, ecclesiastical or civil.

2. That it hath, and ought to have, in common with all other religious societies, full and exclusive powers to regulate the concerns of its own communion.

3. That the doctrines of the Gospel be maintained

* WILBERFORCE'S History of the American Church, p. 9. † Do. p. 10. ‡ do. p. 16. ‖ do. p. 22. § do. pp. 9, 20, and 21.

as now professed by the Church of England, and uniformity of worship continued, as near as may be, to the Liturgy of the same Church.

4. That the succession of the Ministry be agreeable to the usage which requireth the three Orders, Bishops, Priests, and Deacons—that the rights and powers of the same, respectively, be ascertained, and that they be exercised according to reasonable laws, to be duly made.

5. That to make Canons, or laws, there be no other authority than that of a representative body of the Clergy and Laity, conjointly.

6. That no powers be delegated to a General Ecclesiastical Government, except such as cannot conveniently be exercised by the Clergy and Laity in their respective congregations."

Similar resolutions were passed in Maryland and in Massachusetts, the same year. In October a Convention assembled at New-York, in accordance with a call that had been issued in the May preceding, by some clergymen met at Brunswick, New Jersey. Eight different States furnished delegates. At this meeting it was agreed:

"1. That there should be a General Convention of the Episcopal Church in the United States of America.

2. That the said Church shall maintain the doctrines of the Gospel, and now held by the Church of England, and adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution and the constitutions of the several States."

There were also other resolutions, providing for a General Convention, and its meeting.

This may perhaps be regarded as the organization of the Church in this country. It took to itself the name, "Protestant Episcopal"—Protestant, to denote its freedom from Popery, and Episcopal, to denote its adherence to the Apostolic Ministry.

It may be well to notice, particularly, that this was not called, nor regarded, as the commencement of the Church in this country. The Clergy and Laity, when they came together, considered themselves already a Church, and they met only to provide for some deficiences, as they regarded them, in their organization, and to provide for greater efficiency and usefulness thereafter. The Church had been founded here in 1607, by the Jamestown colonists. And now that a separation from the mother country had been effected, by the Revolutionary War, they came together to provide for those ministrations and elements of growth and edification for which, until that event, they had depended upon the mother Church, and the mother country.

The General Convention met acording to appointment, at Philadelphia. Seven out of the thirteen States sent their deputies. Three leading objects claimed their attention—(1) a more complete system of union and organization for the whole country—(2) the preparation of a Liturgy, and (3) the obtaining of the Episcopate.

Before this time, however, the "Church-of-England people," in Connecticut, had organized themselves, and the Rev. Dr. Samuel Seabury had been consecrated Bishop of that Diocese, at Aberdeen, in Scotland, on the 14th of November, 1784, by three Scotch Bishops. The reason of his being consecrated in Scotland, rather than in England, is to be found in the fact, that the English Bishops were restrained, by a law of Parliament (not of the Church), from consecrating any Bishops, without certain oaths which could be taken only by Englishmen.

The Convention of 1785, however, just referred to, made application to England for the consecration of Bishops there. After a series of events, which need not here be recited in particular, an act of Parliament was obtained for the purpose, and the Rev. Dr. Provoost, of New-York, and the Rev. Dr. White, of Pennsylvania, were consecrated, in the Lambeth Palace, Feb. 4, 1787. And on the 19th of September, 1790, the Rev. Dr. James Madison was ordained Bishop for Virginia, at Lambeth, in England, by English Bishops.

The Church in America had now four Bishops—a number which, according to the uniform usages and principles of the Church, is competent to perform all the functions requisite to an independent branch, or Provincial Church.

The first Convention at which there was a full organization of the Church—that is, after it had been supplied with Bishops—was held on the 28th of July, 1789. At this Convention a Constitution was adopted, and the Prayer Book, as revised was set forth, to be used from and after the first day of October, 1790. The Ratification bears date, Oct. 16th, 1789.

Thus it appears that the Protestant Episcopal Church was founded in this country, then a part of the English dominions, by members—missionaries and colonists—from the Church of England, with the concurrence and approbation of that Church, and under its fostering care. That it is a branch of the English Church is, therefore, a matter that admits of no doubt.

The fact, that the English Church consecrated the number of Bishops required by the universal practice of the Church, to constitute an independent Provincial Branch, is proof that they acknowledged that communion in this country as a part of their own. Beside this, there has always been a free communion and good understanding between them. Until quite lately there has been, however, a law of the English Parliament excluding from the Pulpits of the English Church all Clergymen who had not made certain declarations equivalent to an oath of allegiance to the English Government. This of course our Ministers had not done, and could not do. Therefore they were excluded, by a Parliamentary regulation. This law has now been repealed. But the validity and regularity of our ministrations has always been recognised and allowed by the English Church, and our Clergy (now that the *political* obstacle is removed) are freely received to preach in their Pulpits, and to minister at their Altars: and members going from the Church in this country are received to communion there, simply on a certificate of their having been admitted to communion here, and so, *vice versa*, they are received in this country.

These facts prove identity of communion between the two Churches.

But neither of these Churches, nor any that are in communion with them, recognise as parts of the visible Church of Christ, any of the Sects enumerated in a preceding section, or any others that have arisen since the Reformation.—Neither of them recognise the validity of their baptisms—though individuals in their communion have so done. Neither of them receive the members of those denominations to communion by letter, or on certificate of membership, from them.* And both the English Church and our own have laid down a condition that excludes their ministers from being received as ministers by us until they shall have been ordained anew, by our Bishops.

But this is not the attitude which these Churches have taken toward the other parts of the Visible Church. Between us and the Oriental Churches there is free communion and full recognition, notwithstanding some important differences in doctrine, discipline, and Worship—they remaining where they were at a period somewhat later than that which we have taken for our standard. We also receive both members and ministers of the Roman Communion to the same standing in ours, an a distinct renunciation of those points in which that communion differs from our standards, and a profession of agreement and conformity to ours. Thus we admit the Churches in the Roman Obedience to be true, though corrupt, Churches of Christ.

The Roman practice toward us has been variant. They use certain rites in Baptism, Confirmation, and Ordination, which are omitted by us, and to which some of their members attach a great importance. For this reason they have sometimes admitted the validity of our baptisms and ordinations, and at others denied it. Thus, though they admit the validity of baptisms by *unordained* persons, yet they usually regard as unbaptised those persons whom they can succeed in perverting from our Communion. The validity of our ordinations was admitted until some years after Elizabeth's accession to the throne of England. But latterly they have been almost uniformly denied by them. By many of the Roman Catholics, we are regarded merely as schismatics, whose ministerial acts are valid in themselves, and only voidable as an act of discipline by the higher authority to whom we are answerable. She claims to be that authority—with how much reason, may be seen from what has already been said. But, for the most part, an insane fury for the establishment of that most anti-Christian dogma, which lies at the foundation of the system which she is now engrossed in propagating—the Papal Supremacy—has driven herself, and her members, to outrage all considerations, not only of charity and truth, but also of decency and decorum.

It may be thought by many that this is a reason why we should disclaim all alliance with her, and class ourselves at once with the Protestant Sects. But this cannot be done. A sister may become a harlot, and her disgrace may change the nature and manifestations of our obligations to her; but she is our sister still. We cannot deny that the same mother bore, and the same father begat, both us and her. Others may be more worthy our love, but neither this fact, nor any other, can change the relations which, not ourselves, but the allotment of Providence, has formed between us.

Though hardly anything more can be necessary on the point of our unity and identity with the English Church, yet I will quote the declaration made by the House of Bishops, in this country, May 20, 1814:

"It having been credibly stated to the House of Bishops that, on questions in reference to property devised, before the Revolution, to congregations belonging to the Church of England, and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein. That the Protestant Episcopal Church *in the United States of America is the same body heretofore known in these States by the name of the* Church of England; the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches under the different sovereignties to which, respectively, their allegiance in civil concerns belongs." This declaration was concurred in by the House of Clerical and Lay Deputies.*

The Scotch Church, (not the Establishment, for that is a Presbyterian body), and the Irish Church, are in full and free communion with the Protestant Episcopal Church in the United States.

With regard to the Romanists, we shall examine their claim more at length in a subsequent section. But here I will remark, in passing, that their first settlement in this country was subsequent to ours. And so likewise their first attempt at organizing a Provincial Church was after ours had been completed. Ours was completed in 1789. Theirs commenced late in the year 1790, in the Diocese of Maryland.

In looking over some statistical tables, it appears that the population in the United States has doubled once in about thirty years, on an average. If we except "Millerites," "Latter-Day Saints," or "Mormons," and some few such sects, of very recent origin, that have arisen by an impulse which, in the nature of things, cannot continue to act with the same efficiency for any considerable length of time, there is no Church except the Protestant Episcopal that has increased so fast as the population of our country. Therefore they are losing in their relative proportion to the number of our population. The Roman Catholic increase is chiefly by immigration of people of that communion from the Old World. Their increase, by conversions, in this country, is probably not one tenth so great as their loss by the same means.

I have not now the means of comparing the increase, in the number of communicants, in the Protestant Episcopal Church. But from the statistics of the Clergy, at several different ages, it appears that we have now nearly eight times as many as we had in 1800, and about four times as many as in 1820; which shows that we have doubled our numbers once in about six years, on the whole, since 1800, and once in something less than seven years, on an average, since 1820. I suppose the increase in the number of members to be in nearly the same proportion. It appears, therefore, that the Church increases about four times as fast as the population of the country.

The present number of Clergy is, 30 Bishops, 1453 Presbyters and Deacons. D.

* See Rubric, at the end of "The Order of Confirmation."

* White's Memoirs, pp. 356, 357. Also Bioun's Journals of the General Convention, Vol. I, pp. 310, 311.

For the Churchman.

JOHN XI, 52.

Mr. Editor.—Your correspondent Acernus, in his first article on Moral Regeneration (Nov. 4), asks the following question: "Who were the 'children of God scattered abroad,' who were to be 'gathered together in one' by Jesus, i. e., in one Church, by Christian baptism? They were 'children of God' (he says), or regenerate already, yet had not baptismal regeneration."

To Acernus, replies have been made by I H. H. The view, however, which I have taken of the passage in controversy is entirely different from that of either of the two classes of polemics hitherto engaged, and I offer it for consideration.

The following is St. John's narrative from the 46th to the 54th verse. "47, Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48, If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49, And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, 50, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51, And this spake he not of himself; but being High Priest that year, he prophecied that Jesus should die for that nation; 52, and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. 53, Then from that day forth they took counsel together for to put him to death."

Acernus in proposing his question assumes two things, which, I think, cannot be proved; First, that the children of God here mentioned, were already scattered abroad when Caiaphas prophecied; and secondly, that the gathering together, signifies the gathering into one church by Christian Baptism. The word rendered *that were scattered abroad* may also be translated *to be scattered abroad.** We have as much right, then, to suppose the prediction related to some ultimate congregation of the regenerate who were first to be scattered, as to suppose that it referred to the then dispersed. The members of the Church of Christ, made so in baptism—are now unhappily divided. They are scattered over the earth, and differ materially in points of faith. In some branches of the Church serious corruptions exist; in others there is a bondage totally inconsistent with the liberty wherewith Christ came to make her free. We believe that divisions will be healed, that the unity of the Spirit will be maintained in the bond of peace, that excrescences will be lopped off, that deficiences will be supplied, that the prayer of the Shepherd and Bishop of souls, that his followers, Gentiles and Jews, might be *One*, will be answered, and that the Spouse of the Redeemer will be presented to him free, holy, and unblemished. What more than this is necessary to the fulfilment of the prophecy, that Jesus should gather together in one, the children of God that were to be scattered abroad?

"They were 'children of God' (says Acernus), or regenerate already, yet had not baptismal regeneration." Well, let us admit, for the sake of argument, that in the days of Caiaphas, "the children of God," or a portion of them, were scattered. Will it follow that the passage making mention of them has any bearing on the doctrine of baptismal regeneration? Who *were* the children of God? Were they Jews, or Gentiles, or both? Caiaphas, it would seem, thought that they were Jews; for when the Chief Priests and the Pharisees, in Council assembled, expressed their apprehension as to the safety of their "place," (Jerusalem),† and "nation," he took advantage of the prophecy which he had lately uttered, to quiet their fears, and at the same time to remove whatever scruples they had touching the propriety of putting Jesus to death. As a Priest and Prophet, he had probably a general knowledge, at least, of the prophecies which had gone before. He had probably heard that the cities of Judea were to be wasted, and that the land was to be utterly desolate, and that the Lord was to remove the people far away (*Isaiah*, vi.); that they were to abide many days without a king, and without a prince, and without a sacrifice, and yet without yielding to the seductions of idolatry; and that afterward, they were to return and seek the Lord their God, and David their King. (*Hos.* iii.) He must, moreover, have been persuaded of the divine mission of Jesus as the Son of God or the Messiah; for when Pilate, addressing our Lord, said, "Knowest thou not, that I have power to crucify thee, and have power to release thee?" He answered, "Thou couldst have no power at all against me, except it were given thee from above; *therefore*, he that delivered me unto thee hath the greater sin." As if He had said, Caiaphas well knows my character and mission; his guilt, therefore, is the deeper, since he is aware that by the Divine permission, I am now divested of my power, and that, but for that, you would be powerless. Caiaphas was, to all appearance, a subtle and unscrupulous politician. He was, doubtless, as a Jew, attached to his city and country, and anxious to keep off as long as possible the predicted catastrophe. He therefore determined in council to take advantage of the prophecy which, as High Priest, he had uttered, while he gratified the malignant hatred which he entertained for the lowly Nazarene. He told them that Jesus, according to the prediction, was about (ἔμελλεν) to die as a sacrifice for the nation, and that this result would follow: not only that their distinct character as a nation would be preserved, but that all the dispersed children of Israel, they being the "children of God" (*Deut.* xiv. 1), would again be gathered into one body. If I understand him, this is his argument, and this it was that furnished the Council with an excuse for hastening our Lord's crucifixion.‡

But Caiaphas knew not, or did not declare the full import, of the prophecy. Let us then still endeavor to ascertain its meaning, the phrase "scattered abroad" being limited to the then scattered. The words "not only" indicate a gradation. And what are the steps in the gradation? Does the prediction ascend from the universal Jewish nation to a congregation composed of that nation, and of the morally regenerate Gentiles? This will not be admitted. Christ was to die for all mankind; for all the Gentiles no less than for all the Jews. We are forced, therefore, to adopt the alternative that "that nation" means the morally regenerate among the Jews; that the phrase "children of God that were scattered abroad" refers to the morally regenerate among the Gentiles; and that to *die for*, signifies *finally to save.* According to this interpretation it was foretold that all the morally regenerate *then existing* in the world were to be gathered into one body, and were finally to be saved. Will Acernus adopt the interpretation?

Is the Christian economy superior to that of the Gentiles and Jews? This, after all, Mr. Editor, is the question involved, when we discuss the "doctrine of the two (or more) regenerations" in connexion with John xi., 52. Is the baptismal regeneration of the believer in the exalted Messiah, and in the Holy Spirit which he obtains by intercession, of greater worth than the moral regeneration of the Gentile who never heard of the Redeemer, or than that of the Jew who waited for the Messiah? Or, Is Baptism a mere ceremony designed for persons in a state of acceptableness with God, to introduce them into another state of acceptableness in which unity or union is the distinguishing characteristic? Now, on this point I might bring forward the language of our Lord addressed to an apparently honest though uncourageous Jew, "Except a man be born of *water* and of the Spirit, he *cannot* enter into the Kingdom of God." I might quote his emphatic declaration. "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." I might repeat the words of St. John, that "The Law was given by Moses, but Grace and Truth came by Jesus Christ;" and then with the eloquent author of the Ep. to the Hebrews (*Chap.* xii.), contrast the Christian with the Jewish Dispensation. But I shall dwell for a few moments on a passage which places the Jewish and Christian regenerations directly in opposition to each other. "*Not by works of righteousness* which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." (*Titus*, iii, 5.) Baptism among the Jews was accounted a work of righteousness. (*Matt.* iii, 15.) That rite was administered to our Lord, just as circumcision had been before. He submitted to the ceremonies of the Jewish Ritual, in order to carry out the principle of fulfilling all righteousness. "By three things (says Maimonides), did Israel enter into covenant, by circumcision, and baptism, and sacrifice." This remark of the Jewish author relates to the ceremonies that were performed by his ancestors previously to the giving of the Law on the mount. It is true that there is no evidence that to the nation, in after ages, the ordinance of baptism was universally administered; but proselytes were baptized; and the history of John (by excellence) the Baptizer, and of Christ's disciples who at an early period performed the ceremony (*John* iv, 2), abundantly shows that the rite was a familiar one, and that the great body of the people were ready to submit to it, if the administrator appeared to be clothed with authority. Baptism, in their view, was a "work of righteousness." Lest, however, it should be maintained, that the baptism administered by John and by his cotemporaries just mentioned, was essentially Christian in its character,|| reference shall be made to other "works of righteousness." Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord, *blameless.*" This, then, was Jewish regeneration in its higher sense; that which St. Paul called his "own righteousness, which was of the Law" (*Phil.* iii, 9,) that against which he directed his efficient battery when writing to the Romans and Galatians; that concerning which he said that "if there had been a law given which could have given life, verily righteousness should have been by the Law;" that which he affirmed had been superceded by Christian regeneration—"As many ... as have been baptized into Christ have put on Christ." (*Gal.* iii, 21, 27. With great propriety, therefore, did the Apostle endeavor, through the medium of their Bishop, to impress the solemn truth upon the minds of the Cretans, who were liable to be perverted by Jewish teachers, that not by works of righteousness which they had done, but according to his *mercy*, God had saved them, by the washing of regeneration, and the renewing of the Holy Ghost.

The privileges of the children of God under the Christian Dispensation, Mr. Editor, are immeasurably superior to those of the children of God under the Jewish, and to those of the devout Gentiles who believe in God; and these privileges were first vouchsafed on the Day of Pentecost. The grace then bestowed was the "germ" of something entirely distinct from what had been before enjoyed. The Son of God had lately risen from the dead, and been declared to be "the Son of God with power." All power had been given unto him in heaven and in earth, and in consequence he had commissioned the Apostles, who, before his resurrection, had been accustomed to baptize, to go into all nations and to make disciples of all, baptizing them in the name of the Trinity: devout children of God from every nation under heaven had assembled at Jerusalem; a miraculous effusion of the Holy Spirit had been witnessed in the temple, such as had never before been displayed, an effusion which had been the subject of a special promise from the Father to the exalted Messiah. Under these circumstances, the grace of God, that bringeth salvation to all men, *appeared;* the kindness and love of God our Saviour, were made *manifest*, Jesus, the Mediater of the New Covenant, was proclaimed; all in the Temple, they who had been scoffers, and they who, as righteous Jews, had been devout, were thus in equal terms exhorted: "*Repent* and be baptized, *every one of you*, in the name of Jesus Christ, for the *remission of sins*, and ye *shall* receive the gift of the Holy Ghost": and three thousand were, by the One Spirit baptized into the One Body of Christ. I ask now, Was the moral regeneration of the Jew, the "germ" of this marvellous spiritual regeneration?

Before I conclude, I beg leave to present some extracts from a Jewish periodical—the Occident, published in Philadelphia by Mr. *Isaac Leeser* (Dec. 1848). It contains a Sermon, entitled the "Work of Regeneration;" and the extracts are presented in order to show that the modern Jew may, so far as we can judge, humbly rely on the Spirit of God, and yet be no more prepared by his moral regeneration for a spiritual adoption into the family of Christ, than was the persecuting Saul by his works of righteousness. If the Jews are eventually to be gathered (as we believe that they will be), into the one fold, the *grace* of God that bringeth salvation must first appear to them; the *kindness* and *love* of God our Saviour must first be manifested; and then, according to his *mercy*, God will save them by the washing of regeneration and the renewing of the Holy Ghost, he having "concluded them all in unbelief, that he might have mercy upon all." They will not be gathered together in one, because they are morally regenerate; but because of the grace of God they will become, by spiritual regeneration, incorporated into the family of the Prince of Peace, and thus prepared for the final consummation in the Church of the First Born, when Gentiles and Jews shall be one in Christ even as Christ is one with the Father. "Unto Him shall the gathering of the *peoples* be."§

"God (says the sermon writer) punishes only to amend, to admonish the erring child that the path trodden is one of danger and death; if, therefore, the sinner returns to Him in sincerity and truth, the demands of justice are of themselves satisfied, since the effect of retribution is attained without their aid. To say, that without an atonement actually offered, God cannot forgive, is not only contracting his supreme power, as we would discover it through means of our reason, but is in evident contradiction to his declared will, and the knowledge He proclaimed of Himself. He taught us that He will forgive any and every offence if we but return to Him, and obey his voice (*Deut.* iv., 29, 30), because He our God is merciful, not because He has been appeased through sacrifice or punishment." After offering an exposition of *Ex.* xxxiv, 7, the writer proceeds, "We are under the teachings of God's Holy Spirit itself, and therefore we speak of Him not as we would picture Him by unaided reason, but as He has taught us to regard Him, that is, as the One who is infinite in mercy and goodness, who will not be wroth for ever, nor contend to everlasting, so soon as the spirit is humbled before Him, and the souls that He has made are grieved. (Comp. with *Is.* lvii, 16.) This exhibits to us the doctrine for which Jews have always contended, in accordance with the express words and spirit of the Scripture, that life and death were surrendered to our own choice at the time we were endowed with liberty of conscience, and empowered to choose between good and evil. We have the disposition to do what is wrong, also the power to control this sinful propensity, whilst we are in a comparative state of innocence; so also have we the remedy given us to amend sin and to atone for it in our own persons, when we have thoughtlessly yielded ourselves to iniquity. Were it that another could assume our guilt, or that in no other manner could salvation be procured, there would have been a positive doctrinal revelation of the sort imparted to us. This, however, is not the case: in one instance it is said, 'Even I, even I, blot out thy transgression for my sake, and thy sins will I not remember;' in another it is said, 'The soul that sinneth shall die;' consequently, there is no power to save the sinner from the indignation of God, except the remedy which He also indicated, that is, a thorough repentance and an amendment of conduct." pp. 442, 444.

Dec. 20, 1848. Advocate.

P. S. To avoid a long note, some remarks will here be added. The word rendered *prophesied* may also be translated, *had prophesied.* In the old Syriac version as rendered into Latin by *Tremellius*, "that" is omitted before "nation" in verses 51 and 52. As the Greek is without the pronoun, the sentence may run thus; "that Jesus should die for the nation, and not only for the nation." *Junius* wished to make an improvement on *Tremellius*, and suggested that *that* should be inserted. As the present writer is ignorant of the Syriac language, he will not decide between the two; at the risk, however, of being pronounced temerarious, he will venture to suggest that there is an ellipsis, and that the meaning of the sentence is, that Jesus should die as an atonement or substitute, for the nation, and that he should not only wash out all the past sins of the nation, (*Rom.* xi, 27, *Heb.* viii, 12), but by his death, as their last High Priest necessarily dissolve their ecclesiastical system, and prepare the way for the *ultimate* union of all the pious who had been divided or separated (*Eph.* ii). Much has been written to prove that John's baptism was essentially a Christian ordinance. But independently of what has been said above respecting the distinct commission to baptize received by the eleven after the Messiah had been declared to be the Son of God with power (a commission not vouchsafed to John who was dead), it may pertinently be asked, how is it possible to reconcile the rebaptization of the disciples mentioned in Acts xix, with the doctrine that John's was essentially a Christian baptism? Further, John's baptism is contradistinguished from the baptism with the Holy Ghost and Fire; and no apostolic baptism was administered till after the wonderful manifestation (ἐπιφάνεια) on the Day of Pentecost. (*Quere:* When St. Peter [i *Ep.* iii. 21], speaks of baptism's saving us *by* the resurrection of Jesus Christ, why does he add, *angels and authorities and powers being made subject unto him?* Does he not allude to the commission to baptize given to the eleven after all power had been given to the Son of God?) That there will be some signal "manifestation" of the glory of God previously to the spiritual regeneration of the Jews, may be inferred, it is thought, from *Zech.* xii, 10, compared with *Joel*, ii, 28, and *Acts* ii, 17.

* "This is Hebraism ... though the Greek is not wholly wanting in similar examples."—Winer's Grammar, p. 131, Ed. 1825

† In the letter which was said to have been sent to our Lord by King Abgarus, Jerusalem is styled τοπος Ιεροσολυμων, not happily rendered by the American translator who probably followed Valesius, "the borders of Jerusalem." Eusebius, p. 44, Phil. ed.

‡ The Jews were accustomed to style themselves the children of God, while the Gentiles were stigmatized as 'dogs.' Did the Council imagine that the 'children of God,' included the 'morally regenerate' among the Gentiles?

|| Gill, the Baptist Commentator, says that "Works of Righteousness is a Jewish phrase used for righteous or good works," and that Christian baptism is a work of righteousness—referring to Mat. iii, 15. He has his own views of Titus iii, 5.

§ In 2 Thess. ii, 1, St. Paul refers to the final coming of our Lord Jesus Christ, and our gathering together unto him. The blessed hope and the glorious appearing of the Great God even our Saviour Jesus Christ, in Titus ii, 13, answer to the hope of eternal life (iii, 7), which follow regeneration and renovation. Is it not probable that the writer had in his mind's eye the prophecy in John xi, 52?

For the Churchman.

The Christian ministry is represented in the Bible as a divine institution, holding a special commission from God Himself, for transactions in His name, and in His stead. Hence it follows that none can be in that ministry except he have a special appointment thereto by God Himself. He must, moreover, be able to exhibit proofs of this appointment: else the known depravity of human nature would leave it ever doubtful whether profession of such appointment can be relied on, and, of course, doubtful whose ministrations can be regarded as performed with due authority, and therefore such as are included in the divine system of the Gospel. It is obvious, however, that reliance cannot be placed, as evidence of ministerial appointment and commission, on personal piety, faith, and sincerity; for this would destroy the ministry as a distinct office and function in the Church, by raising to it every sincere and pious member of the Church. And besides: the world and the Church have been too often deceived, and held too long in deception, by the most extraordinary professions of piety, and hypocritical assumption of its strictest appearances, to allow of such professions and appearances being received as evidence in so essential a point as authority to perform the functions of the Christian ministry. We ought not to doubt, but earnestly believe, that in order to afford His people reasonable certainty of being in that way of salvation (walking in all His commandments and ordinances) which He has appointed, our gracious God has provided other and more satisfactory evidence of one's being sent among them as His minister.

Appointment to a divine commission must be given, either directly or indirectly; that is, either immediately by the Divine Appointing Power, or through a medium established by Him.

If one professes to have received his commission immediately from God Himself, he must be expected to be enabled to give the clearest and most satisfactory evidence of it. It is obvious from what has been said above, that neither his own declaration, nor any appearances in him of piety and sincerity, are evidence sufficient. We know from Scripture that there have been men, as the Prophets and Apostles, to whom God has given a direct and immediate commission to speak and act in His name. These he enabled to prove the fact of such commission, by the exercise of supernatural powers—by the performance of miracles; that is, producing effects in which the ordinary course of nature, in other words, the ordinary mode of operation which God has established, and revealed either to man's common and every day observation, or to the discovery of his studies and reflections, is superseded by extraordinary manifestations of His power, through those whom He pleases to employ as His agents to that end. Such miraculous powers, clear, palpable, removed from all danger of being counterfeited by ingenuity and artifice, and obviously not falsely asserted, must be shown by all who would have credit for having received a direct call from God to exercise His ministry. This only can shut out the danger of the Church's being imposed upon by the delusion of fanatics, or the hypocrisy of wilful deceivers. *Success of labors* even cannot do this, however vaunted by weak or designing men. Every grade of error, cold rationalism, heated fanaticism, and false doctrine, heresy, and schism, of every kind, popish and protestant, have had their astonishing and brilliant success to parade before the eyes of willing dupes, as proof positive of truth and right and divine benediction. But it has been, it is, it will be, success only in the eyes of poor creatures of a day. The true success—that of the Catholic Church, whose interests are intended of Heaven to reach every where, to extend through all time, and to be combined with Messiah's eternal triumphant reign—comes only of that truth and duty of the Gospel which are pure from human invention and modification, and are received, cherished, and acted out, just as God ordains.

Unless, therefore, he who assumes the character, and undertakes the duties, of the Christian ministry, can give unmistakable supernatural evidence of an immediate call and commission from God, he is not entitled to reception in that character, without proof of his having been vested with ministerial authority through a medium appointed for that end by God Himself.

When our Saviour promised His presence with His apostles "alway, even unto the end of the world,"* appending the promise to His final commission of them as His ministers to all nations, there was evidently implied a declaration that *they*—the class of persons in the Church which they constituted—were to hold the commission for all future time; that the ministry then and thus appointed was to continue, and its proper functions to be exercised—as St. Paul said of the highest and holiest of those functions—"till He come."† History, however, teaches us that Christ soon ascended into heaven; and therefore such a conferring of the commission as the apostles had—that by Christ present in the flesh—could not be. St. Paul, indeed, was, after Christ's ascension, commissioned by Him in Person—He appearing to him by a supernatural light and voice, each made obvious to the proper sense, and the subject being endowed with miraculous power in proof to himself, that he could not have been deluded by his imagination, and to the Church, that he was neither a deceived person nor a deceiver. There is not the least evidence, however, that the ministerial commission was ever similarly imparted in any other case. As, therefore, the *immediate* imparting of that commission by Christ has obviously ceased, the fulfilment of His promise of perpetual presence with the apostles, and of the implied declaration that the apostles—their order in the Church—should ever be there to enjoy His presence, could be only through an appointed channel wherein the commission was to flow "even unto the end of the world." A ministry received through this channel must be obviously the only divine ministry. A ministry otherwise assumed or received can be none other than a mere human ministry.

These evangelical principles humbly and devoutly received, prepare us for the recorded fact that the apostles did ordain others to ministerial functions; and both constitute "most certain warrants of Holy Scripture" in favor of the Catholic doctrine that Christ, in exercising the high prerogative expressed in the memorable words, "As My Father has sent Me, even so send I you,"‡ transferred to the apostles power to ordain others to their own office, including the power of these to do the same to others, and thus establishing and commencing the channel through which the ministerial commission is to be handed down to the end of the world.

To some good minds there may be a *prima facie* prejudice against such views because they intimate that all are not to be taken and allowed to be ministers of Christ who think themselves such, and are thought to be such by friends and followers. The reasonableness of the prejudice may be very easily tested. Let the reader suppose that any one of his acquaintance, professedly a mere layman, undertakes, without any ordination, to perform clerical functions, and to ordain others to the same. Does he consider it his duty to regard this man, and those ordained by him, as Christian ministers, however sincere and pious they may be? Can he regard their claim as any thing but a mere and unfounded pretence, honest or otherwise? Whatever ministry they have—Is it not altogether a human one, unauthorizedly assumed by the first, invalidly conferred on the others, and therefore void of all divine commission? And will not this be always the character of such a ministry, for whatever length of time ordinations thus originating may continue it in the world?

As well then for their sakes who profess to be Christian ministers, as for theirs who would enjoy the benefit of the ministrations of the priesthood, the most solemn, deliberate, and conscientious consideration should be given to the questions, Whom did Christ authorize to impart the ministerial office? and, Whom did those, thus authorized by Him, and acting under the guidance and inspiration of the Holy Ghost, vest with the same commission? To these the authority of all claiming to be ministers of the Gospel must be traced, or their claim cannot be admitted.

When our Saviour first sent His apostles forth as His ministers, His commission does not seem to have embraced the principle of a power on their part to extend the same commission to others.§ The same is true of the commission of the Seventy.|| After His resurrection, Christ extended the power of the apostles to the great point of remitting and retaining sins, accompanying this commission with breathing on them, as a symbol of the going out from Himself of the stupendous gift indicated in the words, "Receive ye the Holy Ghost." In the words immediately preceding this awful transaction, "As My Father hath sent Me, even so send I you,"¶ there may certainly be considered as included that power of transferring the commission, which He, in His mediatorial capacity, connected with His eternal Sonship, had received of the Father.

The words already quoted, "Lo, I am with you alway, even unto the end of the world" were said to "the eleven disciples," that is, the Apostles. *They*, therefore, were the only subjects of the great commission and promise included in the words. The Seventy, although ministers of Christ, were not included. Consequently *this* commission is not an essential part of the *ministry;* but was limited to the apostles and those subsequently invested with it by them, according to their knowledge of the will of Christ, and as they were moved by the Holy Ghost.

Now, surely, if, during our Saviour's earthly ministry, the apostles had attempted to ordain men as Christian ministers, or if any of the Seventy, or any of "the brethren," that is, lay-members of the Church, had done so, after our Saviour's ascension, without being thereto commissioned by the apostles, *God's* ministry would not thus have been conferred, but *man's* only, and that by a high-handed act of rebellion against the authority of Christ.

And whom did the apostles thus commission? To whom gave they power to transmit the ministry in that line of succession in which it was to continue alway even unto the end of the world?

The first one raised to office in the ministry after Christ's ascension, was St. Matthias.* This was in the interval between the ascension and the effusion of the Holy Ghost on the day of Pentecost—a period during which it seems to have been our Lord's pleasure that His apostles should "tarry in the city of Jerusalem," waiting "until" they should "be endued with power from on high" by that stupendous effusion, before going forth on the duties of the apostolic office.† The casting of lots in this case, and the prayer for its being supernaturally overruled—a procedure which does not appear to have been afterwards imitated—clearly indicate that the whole was a special transaction, doubtless resorted to in conformity with directions given by our Lord in the "speaking of things pertaining to the kingdom of God" which He vouchsafed during the "forty days" of His intercourse, "after His passion" with "the apostles whom He had chosen."‡ It is by no means improbable, however, that St. Peter's expression, "Must one be ordained"—γενέσθαι, *made, constituted*—refers to an official ordination by the apostles, of the individual thus divinely designated. Possibly, however, this special divine designation may, in this interval of the apostles' waiting for their promised baptism with the Holy Ghost and with fire, have superseded any action on their part.

Such action we find in the next recorded instance of designation to ministerial office. "The whole multitude of the disciples," at the apostles' request, elected seven persons on whom the latter, "when they had prayed, laid their hands."§ That these persons were thus set apart to the ministry, appears as well from the qualifications which they were required to possess, and the solemnities used at their appointment, as from the addition to certain elemosynary functions entrusted to them, of the great activity and labor of one of them in the cause of the Gospel,|| and of the ministries of preaching and baptising by another.¶

Mention is also made of apostles' having "ordained elders."** Of such ministers frequent notice is taken in the New Testament, both under this name of Elders, and under that of Bishops. We find, too, in the apostolical epistles, notice of *Deacons*, as distinct from Elders or Bishops. The Catholic opinion, incorporated into our liturgy, that these held the same office as the above mentioned "Seven," will be here supposed to be granted.

The question now is, Was the power of conferring any grade of the ministry vested in these Bishops or Elders, and Deacons? As the Seventy were not included in the conferring of this

* St. Matthew xxviii. 20.
† 1 Corinthians xi. 26.
‡ St. John xx. 21.
§ See St. Matthew x. St. Mark iii. 14—19. St. Luke ix. 1—6.
|| St. Luke x. 1—12.
¶ St. John xx. 21, 22, 23.
* Acts i. 15—26.
† See St. Luke xxiv. 49, and Acts i. 4.
‡ Acts i. 2, 3.
§ Acts vi. 1—6.
|| Acts vi. 8—14.
¶ Acts viii. 5, 12, 13, 38.

department of plenary power on the apostles, it follows that it is not an essential adjunct of the ministry. The Elders and Deacons, then, did not possess it *of course*. Was it specially conferred upon them? It will not be denied that it is a power of awful responsibility, involving the most momentous consequences, the most serious and important trust laid upon the Church. It cannot have been overlooked in the apostolic teaching, directions, and cautions.

In Acts xx. 28—35, 1 Timothy iii., Titus i. 6—9, and 1 St. Peter v. 2, 3, we find notices and directions touching the proper character, obligations, and duties, of Bishops or Elders, and Deacons; but neither in these passages, nor elsewhere is there any intimation of their possessing the power of ordaining others: nor are there any directions—which, if they possessed the power, would hardly have been omitted—for the proper exercise of it. It may be thought that there is an exception in 1 Timothy iv. 14, where St. Paul speaks of Timothy's authority having been "given with the laying on of the hands of the *presbytery*." But besides that the term presbytery may very properly mean an assemblage of *apostles*, there is great significancy in the expression "*with* the laying on of the hands of the presbytery," especially as compared with 2 Timothy i. 6, where St. Paul says, "stir up the gift of God, which is in thee *by* the putting on of *my* hands." Whoever then were this "presbytery, *with*"—that is, *at the time of*—"the laying on of" whose "hands, the gift" of the ministry was imparted to Timothy, *this* was done "*by* the putting on of" St. Paul's "hands."††

It appears, therefore, that as there is nothing in the ministerial office, considered simply as such, which involves the ordaining power as inherent in it, so neither does the New Testament furnish any evidence of that power having been granted to the Bishops or Elders, and Deacons, therein mentioned.

At Ephesus, however, where there was a body of Elders,‡‡ lived also Timothy.§§ To *him* St. Paul gave particular directions for the choice of fit persons to serve as Bishops and Deacons;‖‖ and *him* he exhorts to "lay hands suddenly on no man,"¶¶ but "commit the things that" he had "heard to faithful men, who shall be able to teach others also."*** To another individual, Titus, St. Paul wrote thus: "For this cause left I thee in Crete, that *thou* shouldest *ordain elders in every city*;" and gave *him* too directions for the choice of fit persons to be ordained Elders or Bishops.†††

It is obvious, now, that Timothy and Titus, in their ordinations, could show divine right, because they could show apostolic appointment. There is no ground for believing, and therefore we should not believe, that the Elders and Deacons could show the same. On the contrary, there is a degree of suspicion cast on the divine wisdom in the government of the Church, by supposing that they possessed the right, while it does not appear that any directions were given them for its due and careful exercise—a point of such vital moment to the Church. It is highly unreasonable to suppose that they had the right, when the recognition of it, in the cases of Timothy and Titus, is so obviously *exclusive* in their respective places of residence.

Let us suppose that in a community where the doctrine is held that all ministers are, officially, upon a par, and have, *ex officio*, the power of ordaining, and in which there is a number of resident and officiating ministers, some tribunal to which they looked for counsel, should single out one, and direct to him in severalty, advice proper to them all, and acknowledge, in his case only, a right common to them all. Let us suppose, further, that the power of ordination rests in no one individual, but must be exercised by a plurality—which is the Presbyterian theory; and yet one minister is addressed by an authority admitting this principle, as possessing this right fully in himself. Such would be the state of things if we suppose that the Bishops or Elders, and Deacons, in the apostles' days, possessed the power of ordination. As this cannot be supposed, it follows that if they had attempted to ordain, they would not have given Christ's ministry, but one of mere human authority. And this character must have pertained to that ministry to whatever period it might have been handed down by successive ordinations.

Again: While our Saviour was on earth, neither the Apostles nor the Seventy had a right to ordain. When about to leave the earth, He gave this power to the Apostles and not to the Seventy. The Apostles gave it to Timothy, and Titus, and others, superior to the Bishops or Elders, and Deacons, and not to either of these. In conformity to these "most certain warrants of Holy Scripture," the primitive Church, and the Catholic Church in all ages, hath held, with one consent, the doctrine that although the functions of the Christian ministry are divided among three orders of ministers, yet is the right of ordaining to either order, divinely restricted to the first. The Church was thus organized before the New Testament was written, and the only ministry recognized in that Testament, and that, of course, to which are applied the high and holy and momentous things therein written touching Church-membership, Church-communion, Church worship, the preaching and hearing of the word, the good order and discipline of the body of Christ, and the feeding and tending of His flock, was a ministry in three orders, ordained exclusively by the first. "Holy Scripture and ancient authors," as our Church teaches, make this "evident unto all men, diligently reading" their testimony.* And when did God ever interpose to change this order of things, to reduce His ministry to one only grade, and make the power of ordination but a part of the functions common to all the pastors of His Church? If this cannot be clearly shown, does it not follow that when Presbyters, Deacons, or Laymen, attempt to ordain, whatever ministry they communicate is not that which Christ appointed as a part of the evangelical system?

Surely that must be a very partial view of gospel faith and duty, which does not regard as of vital importance to every Christian the questions, on whose preaching of the word he attends; who it was that undertook to invest him, in baptism, with the privileges of the gospel covenant; and through whose agency he seeks participation in ordinances and services divinely appointed as means of grace and salvation.

That any particular ministry is blessed, is no evidence, as has before been intimated, that it is a right ministry. He who often overrules evil for good, may sometimes in His infinite mercy, turn to moral and spiritual benefit even the ministrations of wilful deceivers: how much more of those who, though wrong, perhaps egregiously so, intend to be, wish to be, and honestly think they are, right! Moral and spiritual benefit has undoubtedly often been derived from popish priests and quaker preachers, cold rationalists and heated fanatics, the stiffest Calvinists and the most pliant Socinians; Mormons and Irvingites, Shakers and Millerites, will all have to tell of blessings which have attended their labors: and what Christian will venture to say that these and all other sects and denominations have not a claim upon the followers of Jesus to be judged charitably? And must we own that they are therefore right? and that if their ministrations give comfort and do good, Christians cannot violate their duty by attending them? And because we cannot but trust, nay should delight to trust, that where the errors of honest minds are seen by the Searcher of hearts to be their misfortune rath- than their fault, they will not be accounted to *them* for *guilt*; does it therefore follow that they are not to be seen and shunned as errors? Does that divine sovereignty which despenses, where it sees it right so to do, with divine appointments, lessen man's obligation to conform to those appointments? As it behooves not us frail and finite beings to judge others by saying what omissions of duty, or wrong principles and views, will be held absolutely unpardonable by the gracious God from whom we all need so large a share of forgiving and sparing mercy; so neither can we, without peril to our souls, pronounce or think of any point of faith or practice, of spiritual and moral, or outward and visible observance, which is taught in Scripture, or may thence be concluded and proved to be of God, that it may be safely omitted. Nor have we any ground to trust in the divine mercy and forbearance, if wilfully neglectful or indifferent to the means of knowing truth and duty placed within our reach.

Very obvious is the solemn peculiar application of the subject to all who are looking forward to entering the ministry, and all who venture to engage in any of its functions.

B. T. O.

* Preface to Ordinal.

** Acts xiv. 23.

†† It is worthy of remark that in 1 Timothy iv. 14, Calvin supposes the word "Presbytery" to refer, not to the persons who ordained Timothy, but to the office to which he was ordained; understanding the passage thus:—"Neglect not the gift of the presbytery," or pastoral office, "which was given thee by prophecy, with the laying on of hands." This summary disposal of the text in which Calvin's followers have their most plausible argument in favor of Presbyterian ordination, deserves their very respectful consideration. The ancient, and still continued usage in the ordination of a priest illustrates the distinction noticed above between *by* and *with*. A priest is ordained *by* the laying on of the Bishop's hands, *with* the laying on of the hands of priests. And in the consecration of a Bishop, although the consecration is in fact conferred by the officiating Bishops, jointly and severally, yet but *one* is *necessary* for its *validity*; and hence—although the most ancient canons require that a Bishop be consecrated by two or three Bishops—it was a mode of expression prevalent in the Church, that a Bishop was consecrated by a particular Bishop, meaning him who presided on the occasion. This was equivalent to saying that he was consecrated *by* the laying on of the hands of that Bishop, *with* the laying on of the hands of the others who were present and assisting.

‡‡ Acts xx. 17.

§§ 1 Timothy i. 3.

‖‖ 1 Timothy iii.

¶¶ 1 Timothy v. 22.

*** 2 Timothy ii. 2.

††† Titus i. 5—9. It is not necessary for the present argument, but may be well, in reference to a possible collateral difficulty, to advert here to the fact, established by history and Catholic consent, that while the apostles lived, the title Bishop, as well as Elder, was given to the order of the ministry next below them, that is, to the second order; but that afterwards, *Bishop* became the designation of the first order, or successors of the apostles, being transferred from the second, which retained the title *Elder*.

For the Churchman.

Mr. Editor.—In a number of the "Churchmen," some weeks back, there was a communicatian signed "O.," "Philadelphia"; being a review of some parts of the "Primary Report of the Parliamentary Commissioners" on the subject of "Marriages within the Forbidden Decgees." I was glad to see that article on several accounts. I was glad to see the subject discussed in a calm, dignified, and masterly manner; by one fully competent to the undertaking, and capable of enlightening the Church-mind by his abundant resources. My only regret was, that the writer stopped too soon: the question is a highly important one; and some of us younger Clergy acknowledge that we are in doubt, under *our* ecclesiastical regulations, what course to pursue when we are called upon to marry a man to the sister of his former wife. I wish the question was fully discussed in our journals, and the rule of Scripture, and of the American Church, were determined. I know of no one more competent than "O." to this discussion; and, with many others, I would rejoice to see him instructing those who, like myself, need information on this subject.

I take for granted, you will perceive, that "O." is the same writer who, in previous years, did the Church a noble service by his pen—a pen which was graced by all that rhetoric, logic, and sound and varied learning, could yield.

That pen has been idle for a while: but it is a matter of gratulation that it has again been seen, not only on the occasion above alluded to, but also in an excellent article on "Balaam," in a recent number of the "Banner". I devoutly trust "O." will give to us, through our Church papers, the result which years of study and experience have stored up in his capacious mind. I never met anything of his which was not full of valuable matter, tending to edification. The republication of many of his Essays and papers, which were printed in some of the *old* Church-periodicals, would be of great benefit to us at this day. They were too able to be neglected and lost with the passing day.—However, to conclude, I know a large portion of the Church would be delighted to see his dear old signature frequently appended to articles found in the "Churchman," or "Banner."

X. Y. Z.

For the Churchman.

STANTON'S "CHURCH DICTIONARY."

Mr. Editor.—When I was a lad, getting on the *last half* of my "teens," like most whose Church-education had been neglected, I found my knowledge of things ecclesiastical very confused and inadequate. It so happened that I was thrown in the way of Mr. Stanton's book, and finding it to be, apparently, what I needed, I purchased it. The book I studied, and I found that it contained a sufficiently full account of all our Doctrines, Polity, Rites, Ceremonies, and Customs, together with a vast amount of other information of great value. Many of the articles, e. g., those on Baptism, on Lay Baptism, on Episcopacy, Liturgy, &c., &c, are ably and satisfactorily argued within a very small compass. In a word, it is an exceedingly valuable book, *and for the new Western and South Western parishes, I know of no book which will convey so much information, and so well support and aid the missionary in his labors.* The book has, to my certain knowledge, done great good. I have circulated many copies, and I devoutly wish that in our new dioceses, west of the Alleganies, every man who owns a Prayer Book, owned Stanton's "Church Dictionary."

You will recollect, Mr. Editor, that *you* said of this book, in your paper of Jan. 19, 1839—"we commend it for the soundness of its principles—the variety of its topics—the correctness and relevancy of its illustrations—and its fearless and uncompromising avowal and advocacy of the distinctive features of the Church." There is not one word too much of praise in this sentence.

By the by, Did not the present Vicar of Leeds do the author the high honor of incorporating most of this book into *his* "Church Dictionary"—without crediting Mr. Stanton for his labors?

I should like, Mr. Editor, to see a new edition of Mr. Stanton's Dictionary prepared by himself. The work might be slightly, and, I think, profitably altered. There are certainly some articles, not especially appertaining to us, that might be left out; e. g., the first and second heads of the first page; and others of similar kind to be found here and there throughout the book. If Mr. S. would curtail or condense some other articles, it would be well.—Others might be expanded to good advantage. In a word, adapt it to 1849; for I trust that we are all wiser now than in 1839. If, then, the book was printed in smaller type, or the pages not "*leaded*," the *price* might be reduced, and thus the circulation extended. In my judgment no better literary service could be done the Church than this preparation of this volume; and few things would be more beneficial than its wide diffusal all over our *new* (may I not add, *old*?) parishes. We commend the matter to Mr. Stanton, and to the Church at large.

†

For the Churchman.

Dear Mr. Editor.—In one of our City parish Churches, the walls of which are painted in fresco imitation, a small specimen of that art is, by its comparative clearness and beauty of execution, marked as the performance of a more recent date, and a different hand from the rest of the work. Small though the specimen is, it is quite sufficient to satisfy the beholder that the same hand need not shrink from more important undertakings; and an American Churchman cannot but be gratified to learn, that this talent is native, and exercised with a devotion which deems it a privilege thus to employ it to the honor of the Church of his love.

The artist is Mr. W. Betts, of No. 38 Rutger St. He has for many years been favorably known as a devoted son of the Church; and my object in this notice is to ask that he may be favorably known as a Church ornamental painter for which his talents abundantly qualify him.

In these days of ecclesiological, revival is it not desirable that such talents should be brought out and fostered under the patronage of Churchmen rather than the Hawkstone Plasuverian talents that are profusely scattered around us?

I must be permitted to entirely disavow the offering of this communication with anything like an advertising spirit. The object of it is entirely ignorant of the notice sought for him, and would not have given his consent to it had he been asked; but such talents properly belong to the Church, and should not be permitted to lie in the napkin of instinctive modesty.

N. M. S.

New York, Jan. 4th, 1849.

For The Churchman.

Mr. Editor.—Can you or some of your correspondents, inform me whether I am a Missionary or not? On the Records of my Diocese, I find I am reported as missionary at ——, and from them, I suppose, it has crept into the Church publications. The circumstances of the case are these,—I am here on my own responsibility, (so far as any orderly presbyter may be said to act on his own responsibility,) not appointed by the Bishop nor by any Society,—receiving no support from any, nor hoping it, but laboring with my own hands to provide the necessities for myself and family. Why then am I so called and Dr. —— is not? True I have no Church, he has a large one. I preach in my own "hired house," he in a splendid edifice, owned by his parishioners. I with only a small subscription for my support, he with a fat salary. I with no comforts or conveniences about me, he with his desks, and organ, and choir, and cushioned seats, and *bell* (I had nearly forgotten the bell not having heard one for so long a time), to summon his people to the house of God. Is this the reason why I am a Missionary, or so called, whilst he is not?

Yours in Simplicity,

WHAT IS A MISSIONARY?

THE CHURCHMAN.

New-York, Saturday, Jan. 13, 1849.

☞ A Sermon will be preached, and a collection made, in ST. JOHN'S CHAPEL, on Sunday Morning next, in aid of the MISSIONS of this Diocese.

The communications of "Acernus" and "Mastix," on our first page, were received in time for the last number, and were given out to the printer with the expectation that they would appear in it. This, however, was found impracticable, and as both were kept back, it was thought that neither would have reason to complain. This explanation would have appeared in our last, had not the notice to correspondents been unfortunately omitted. "Acernus," prompt as ever, has sent us his rejoinder to "Fides Formata" and reply to "S."; but, though received in ample time for the present number, we are obliged to delay it in order to keep other engagements; particularly with "Advocate" whose especial request it was that his favor might appear in our last, for which it was in time. The odds against "Acernus," in point of numbers, entitle him to seven or eight-fold the space occupied by any one of his competitors; and, therefore, we shall do our best to make amends for past delay by inserting, in our next, not only the piece of his now on hand, but whatever else he may see proper to send.

We take this opportunity to say to another class of readers, that the Muses are not wholly forgotten, and that the beautiful effusion from the Columbian Magazine shall appear in our next.

"Catholicus" (on Election), "Veritas," the third number of "One in Three Hundred," "Country Parson," "S.," "E.," "Claudia," "Sacerdos Rusticus," "***," "Auctor," and "J. J. R." are received.

Among the pieces omitted, and for which we must find room in our next is an interesting letter from a correspondent at Rome, "I. C. H."

MEETING OF THE NEW YORK ECCLESIOLOGICAL SOCIETY.

Pursuant to notice, the members of the Society met in the School Room of St. Paul's Chapel, on Monday evening, Jan. 8th, at half past seven o'clock. The Rev. Dr. Forbes, President of the Society, being absent, the Rev. Dr. McVickar, Senior Vice President, took the Chair and called the Society to order.

The Minutes of the last meeting were read, amended, and approved.

The Report of the Committee was then read by Mr. S. Cox, Jr., one of the Secretaries, and on motion was accepted.

It appeared from this Report that Right Rev. the Bishops of North Carolina, Fredericton, and South Carolina, have been admitted Patrons, and eight ordinary members elected, in the recess of the Society.

The Rev. Dr. Muhlenberg then read an interesting paper on "The means of improvement in Church Music." Church music, he said, might be divided into three branches: Chanting, Metrical psalmody, and Anthems.—Chanting was by many supposed to be impracticable but for trained choirs; and here the Rev. Dr. eloquently enlarged upon the many inconveniences and annoyances of choirs, as at present managed; especially as regards the employment of those who are merely professional persons, and are hired to "profane the service of the sanctuary." The beautiful intricacy of the anthem might resemble the richness of Gothic tracery, but it ought not to exclude the massive chorus of the congregation; nor should the Choir bid the people be silent, when the Priest had just said to them: "Praise ye the Lord"; nor was it right that the only response to this stirring appeal should be warbled gently from a quartet in the organ loft. He advised meetings of the congregation to be holden for the express purpose of practice, and that this practice should begin with *reading*. They should become accustomed to the sound of their own voices, and speak out with a full round tone, for it was ridiculous to be talking about an accompaniment of "trumpets and shawms," to praises pronounced only in a smothered whisper. It should not be the ordinary conversational tone, but more elevated, more devotional. The congregation should be pratised in reading until they read well together, making the pauses in good time, and beginning and ending together. Their Clergyman was their best instructer thus far. They should next proceed to practise this reading on *one note*, chanting in monotone. This is what is commonly called *intoning* the service, there being but a slight inflection at the close. Thus much once accomplished it would be easy to master the rest of the cadence to our ordinary chants. In answer to the question "Is this practicable?" he could reply, "*It has been* DONE!" It required labor, zeal, and perseverance, as did everything good; but it was possible. He recommended reviving, to some extent, the office of Parish Clerk, to lead the congregation in singing.—But if the Laity *would not* take an interest in the matter, all labors would be as useless as to strike the keyboard of an organ when there was no wind in the bellows to fill the pipes!—The Gregorian chants in common use among us were not in their ancient form. They were originally composed on the syllabic basis; i. e one note was intended to be sung to one syllable,—neither more nor less; an arrangement much better suited to the genius of the Latin than of the English tongue. In English its effect was too grave and severe. He thought the English chant preferable. It was more varied and lively, yet there was nothing light or trivial about it; it was purely ecclesiastical.—It could be called our peculiar Church song, for it was almost exclusively confined to our Church. He did not see why the English Catholic should not have his peculiar music as well as the Roman Catholic. It had sprung from our English Psalter; yet it was as applicable to verse as to prose. The choir, he said, should be placed on the floor, so that they might be in reality a part of the congregation; and the organ should *not* be at the West end of the nave, but near the chancel, the better to inspirit and sustain the voices of the congregation. The entrance to the choir could thus be through the Vestry Room, which would be a good way to prevent the intrusion of improper persons. As to the number of chants to be used, he thought it would be quite sufficient to have three for each Canticle, one of which should be jubilant, one penitential, for days of fasting and humiliation, and one for ordinary days. Too great a variety should be avoided. Antiphonal chanting he strongly recommended, either performed by two parts of the congregation, or by the minister and the people, all always joining in the Gloria Patria. The present mode of reading was in reality only the remnant of the old Antiphonal chanting. In the ancient Antiphonal singing of the Temple Service, each verse was divided, the latter half being the response to the former, thus following the parallelism of thought which is the leading characteristic of Hebrew poetry. This gave far greater life and animation than our mode, which however has the authority both of the English and Continental usage. He recommended the employment of boys' voices. But the boys should be selected from the parochial schools and religiously trained, so as to avoid the desecration of the service so frequent in English Cathedrals. As to metrical psalmody, the Rev. Dr. thought that some were so zealous for chanting as to be in danger of unduly disparaging psalmody. He enlarged on the charms of rythm and poetry, the use of which he declared to be Catholic according to S. Vincent's rule of "*quod semper, ubique, et ab omnibus.*" Chanting had more of life and animation, but the other had greater majesty and volume of sound. He eulogized Luther's grand chorales, and their great influence in accomplishing their author's work in the Reformation. There should not be too great a variety sought for, and it would be well if particular tunes could be associated with particular words. He deprecated the use of the light and undignified tunes so popular in our time, but said that the proper remedy was to reform, not to abolish, psalmody; to restore the grand old chorale. Besides, it was *impossible* to banish it, even if we would. The people *would not* give it up. The Psalms were doubtless better in prose, and Hymns were the proper things for this branch of Church Music. He thought it a great pity that many of the metrical Hymns of the Breviary had not been (like the *Veni Creator Spiritus*) translated into our Prayer Book as well as its Collects. The Rev. Dr. here broke off his remarks, stating that he had been compelled to neglect some branches of the subject for fear of trespassing too long on the attention of the Society.

A Resolution of thanks to Dr. Muhlenberg, for his able and interesting paper, was passed; and, on motion of the Rev. Dr. Vinton, of Brooklyn, he was requested to continue his remarks, on some future occasion.

The elections of members made by the Committee, during the recess of the Society, were unanimously confirmed.

On motion of Mr. R. Ralston Cox, the Rev. Mr. Mahan was appointed to prepare an original paper, on the subject of Sepulchral Monuments, to be read before the next meeting.

The Corresponding Secretary then read a letter from Edmund A. H. Lechmere, Esq., Honorary Secretary of the Oxford Architectural Society, announcing that the New York Ecclesiological Society had been received into union with them, and had been presented with their publications.

On motion of Mr. W. A. McVickar, it was voted to return thanks to the Oxford Society, and to insert the letter on the minutes of the Society.

On motion of Mr. Frank Wills, the thanks of the Society were voted to those who had made it donations during the past three weeks.

After some conversational remarks on various minor points, and suggestions from the Chair, as to the necessity, and the best mode, of increasing the subscription list of the New York Ecclesiologist, on motion, the Society adjourned.

Mr. Editor.—Will you please give the following article a place in your paper? It is taken from the "Calendar," of Oct. 7th, with a few slight changes.

"*Mr. Editor.*—Doubtless every good minded Churchman has admired the wisdom of the Church in appointing the *Ember Seasons*, as occasions for special prayer for those who are, or expect to be, "ambassadors for Christ."—And the writer hopes that many devout Churchmen do, or will make it a season of extraordinary devotion. There is something truly beautiful in this arrangement, by which, in the lenngth and breadth of our land the members of the Church, are offering their prayers at the same time for those who ordain, or receive ordination. But I wish to make a practical application of this to our General Theological Seminary. As the year is now arranged, for the next sixteen commencements, *at least*, those having finished its course of study must be deprived of the benefit of these prayers, or wait about two months for ordination. Is it not strange that the Seminary, which yearly sends forth such a number for Holy Orders, has so arranged its Annual Commencement, that it almost always takes place a few weeks *after* the stated time of ordination for the Summer? Did it close a few weeks earlier or later, its *Alumni* might have the privilege of being ordained on the Sunday following Ember Week, during which many Churches offer the appointed prayers for that season. Some may say, "let the candidates wait till September: they will then be the better prepared;" but the state of the case is really this. Most of the class, just having finished their Seminary course, are ordained almost immediately after Commencement; and in some cases it would be a great inconvenience for the candidate to wait. Really this matter is of sufficient importance to demand the immediate attention of the officers or trustees; and I hope that other papers or correspondents of them will take this subject into consideration, so that decisive steps may be taken to remedy this disadvatageous arrangement of the Commencement of the Seminary."

Died,

Very suddenly, of a disease of the heart, on the 22d inst., in Stillwater, Saratoga county, the Rev. MAJOR ANSON NICKERSON, Rector of St. John's Church, in that village, and St. Luke's Church, Mechanicville.

Mr. Nickerson was born in Sharon, Connecticut, April 12th, 1809. He first qualified himself for the profession of Law, but subsequently studied Theology, and after the usual course of preparation, was ordained Deacon by the Bishop of Western New York, in June, 1841. Immediately after, he was appointed a Missionary at Catharine, Chemung county, where, in the year following, he was admitted by his Bishop to the priesthood. After three years of useful and successful labor in that country, he removed, much to the regret of his parishioners there, to Stillwater, in the autumn of 1844. In the ensuing Spring, he was elected Rector of St. John's Church, and by the earnest solicitation of the people at Mechanicville consented to add that parish to his charge. The labor and anxiety which he bestowed upon this double cure, having, for the most part, three services on Sunday, together with the superintendence of alterations and repairs in his Church and parsonage, and for the last year the general oversight of a school for young ladies, were too much for a constitution never a very strong one; and his friends for some time past had been apprehensive that his health was failing. His death however at the time of its occurrence, was unexpected and sudden. He was sitting up and conversing cheerfully and composedly with his friends until within about five minutes of his end. During a previous illness of a few days, he frequently spoke of his death as being probably near at hand; and he seemed not to shrink at its terrors. His funeral was attended at St. John's Church, on Sunday, the 24th, by his weeping parishioners and a large concourse of the neighboring people. The Rev. Messrs. Twing of Lansingburgh, and Edwards of Waterford, read the Burial Service, and a Discourse was preached by the Rev. D. Babcock, of Ballston, founded on the words of the holy Simeon, (Luke ii. 29, 30,) so beautifully appropriate both to the season and the occasion. Others of the clergy were prevented from attending by their Sunday engagements.

Mr. Nickerson was a man of many excellent traits of private character; and a faithful and useful minister in the Church of God. Naturally modest and retiring, he was best loved by those who knew him best. As a Churchman, he was sound in doctrine and faithful in practice. He held Church principles, not as a matter of taste or convenience, nor yet as merely venerable for their antiquity, but as a portion of the truth of God, as inseparable from the faith of Jesus Christ, as an indispensable part of the divine message which he was commissioned to proclaim. As a preacher he was plain and earnest, addressing his discourses to the conscience rather than the imagination, and rendering them impressive by an engaging tenderness, without any of the arts of oratory. As a pastor, he was faithful in visiting the sick, consoling the afflicted, and counseling the young in the ways of virtue. Nor was he forgetful of the lambs of his flock, but took great pains to nurse and bring them up in the arms of our holy mother. Many improvements in the Church and parsonage at Stillwater, and the general advancement of both his parishes in temporal and spiritual things, bear ample testimony to his pastoral fidelity: while the deep and universal regret occasioned throughout the whole community by his sudden death is an honorable witness of the respect in which he was held by that community.

As regards our brother, the writer feels that his death is happy, in that he is called, *for him* in good time, and without much suffering, to his reward. But our eye rests with sorrow upon his bereaved widow, and three children too young to know their desolation; left, without any earthly provision, to fight as they may "the battle of life"—without any inheritance other than the promise of Him who has said, that He will be the widow's God, and the Father of the fatherless.

In concluding this brief notice of a much loved brother, we feel constrained to call the attention of its readers to the fact, that our Church has made no provision whatever for the relief and support of the tenderest and most helpless of her household—the widows and the orphans of her clergy—a class which in primitive times shared equally with the priesthood in the offerings of the faithful. It is true we collect some money to relieve sick and infirm clergymen, but as yet we have done nothing to soothe or take away the bitterest pangs of their beath-bed,—the prospect, after their departure, of their loved ones being cast out homeless and dependent upon the charity of the *world*, often (with shame be it spoken) more compassionate than the Church herself even to her dearest children. How long, we ask in the earnestness of deep feeling, moved by the sight of recent tears—how long shall the desolate cry of the widow, and the wail of the orphan, go up from our midst, before the Church shall move effectually to their relief?

K. M.

Clerical Changes.

The Rev. W. W. Lord, Deacon, has been received into the Diocese of Maryland, from the Diocese of New Jersey, by letters dimissory from the Right Reverend the Bishop, and is settled as Assistant to the Rector of St. Ann's Parish, Anne Arundel county. P. O. Annapolis.

The Rev. Samuel K. Stewart, Deacon, has been invited to the Assistant ministership of Coventry Parish, Somerset and Worcester counties, Maryland. P. O. Princess Ann.

The Rev. F. M. Hubbard, having been elected to the Professorship of the Latin Language and Literature, in the University of North Carolina, at Chapel Hill, requests all letters and papers addressed accordingly.

Notices.

FREE CHURCH OF THE HOLY MARTYRS,
In Ludlow street, near Grand.
(Rev. JAMES MILLETT, Rector.)

The next sermon in the series "to the young," will be preached in this Church on Sunday evening, January 14th, by the Rev. John H. Hobart.

Service to commence at 7 o'clock.

New York, January 13, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 2d inst., the Treasurer has received the following contributions:

From All Hallow's, Anne Arundel co, Md, 10; Ch of the Advent, Phil, 7; St Luke's, Rossville, S I, for Bp Kemper's jurisdiction, 3 25; Christ ch, Lower Kickapoo, Ill, 10 68; St James's, Piqua, O, 10; Ch of the Epiphany, Clairborne co, Miss, 10; Christ ch, Boonville, Mo, 10; St Mary's ch, Brooklyn, L I, 9; family mite box, 5; Dorchester co, Great Chaptank parish, Md, 20; St Paul's, Akron, O, 5; St Michael's, Talbot co, Md, additional, 5; Immanuel parish, Athens, Ga, half, 4 23; St John's, Kanawha C H, Va, 20; Grace ch, Saybrook, Ct, half 5; St John's, Quincy, Ill, 25 40; St Andrew's, Hopkinton, N H, 6; Christ ch, Guilford, Ct, half, 15; St Paul's, Burlington, Vt, 35; Trinity ch, Potsdam, N Y, 22; St George's, Beekman st, a member 10; another, 1; St Luke's, Salisbury, N C, 45; S B B, per the Editor of the Banner of the Cross, 50; St James's, Westville, Ct, 5; Bethesda ch, Saratoga Springs, 5; Christ ch, (Swedes,) Upper Merion pa, 4; through J K Sass, R A in S C, a lady in Jacksonville, Fa, 10 86; Aiken, St Thaddeus, 5; monthly missionary lecture, 7; All Saints', Waccamaw, 75; Trinity ch, Society Hill, 36; St Michael's, Charleston, 33 95; Prince George's, Winyaw, 8 75—176 56; Grace ch, Brooklyn, for Indiana, 15; All Saints', Portsmouth, O, 6; St Luke's ch, Somers, N Y, 5 22; St Matthew's, Bradford, N Y, 4 32; St Paul's, Rahway, N J, 15; St Paul's, Brookfield, Ct, 8 50; St Paul's, New Haven, Ct, 400; Christ ch, Tuscaloosa, Ala, 29; St John's Providence, R I, Christmas offerings, S S, half, 11; col. do, half, 7 13; Grace ch, Sunday offerings, for Western missions, 52 70; St Paul's, Boston, for the Jews, 6; a lady, for do, 2. Total, $1120 99.

THOMAS N. STANFORD, Treas.,
New York, January 9, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 2d inst:

St Jame's ch, Fairhaven, Ct, 12 40; Christmas offng, Durham Par, Charles co, Md, Africa 15, China 15—30, through L Duy, Esq, Phil; Ch of the Advent, Phil, 25; S S, St Mark's ch, Lewistown, Pa, Africa, 4 42; St Luke's ch, Phil, 163 35, do Africa 50, do China 50, do Greece 25, do Constantinople 5; Trinity ch, Oxford, Pa, 23 02—340 79. Ladies Miss So'y, St Matthew's ch, Bedford, Westchester, N Y, ed of a child, China, 25; St John's ch, Georgetown, D C, for Africa 20; Christmas offg of a parishioner of St John's ch, Ft Hamilton, N Y, 12 50; for Heathen children, from two little ones, 1; Immanual ch, Athens, Ga, 4 22; Grace ch, Saybrook, Ct, half 5; Christ ch, Guilford, Ct, 8, do for Constantinople 7; All Hollows Par, Ann Arundel co, Md, for Constantinople, 10; Family Mite-box, 2 60; J P H, Theo Sem, Va, for Africa 4; All Saint's, Portsmouth, O, 6; St Paul's, Rossville, S I, for Constantinople, 3 25; St Matthew's, Wheeling, Va, ½ 31 16; S B B, thro Ed Banner of the Cross, Phil, ½ 50; St George's Newburg, N Y, Africa 12; two ladies, St Anna's ch, Fishkill Landing, Africa, 5; Rector of do, for do, 5; St John's ch, Fort Hamilton, N Y, 26 50; an individual of St Paul's ch, Steubenville, O, for China, 25; St Bartholomew's, N Y, Miss Susan M Depeyster, an, for China, 25; thro'h H Freecastle, Charleston, S C, Mon Miss Lec at St Philip's 4; do for Africa 1 50, do from a children's class, for Athens, 3; St Michael's ch, 19 78; do for Constantinople, 5 08; Trinity ch, So'y Hill, 6; Ch at St Bartholomews, for China, 25; St Stephen's and Upper St John's, 46; an individual of St Stephen's, 20; Grace ch, Brooklyn, 35 40; do Constantinople 30 38—65 78; thro E W Howard, Providence, R I, St John's ch, Epiphany col, 201 81; do do Morning S S, Christmas offg, ½ 11; colored SS, do do, ½ 7 12; Grace ch, do, sunday offg, Africa, 20, do do for Constantinople 12—251 93; Mrs Briggs, Bloomsburg, Pa, St Paul's ch, for Constantinople 2; St Peter's ch, Morristown, N J, 28 50. Thro J B Dow, Trea, Mass, Christ ch, Cambridge 30; St Paul's ch, Boston, Africa 148 21; Trinity ch, do, China, 75, Africa, 130; do S S, for China or Africa, 42—Chr'tmas offg for Africa, 24 47; Grace ch, do, 34; Ch of the Messiah, S S, for support of an African child, 20; St John's ch, Northampton, for Africa, 13; Christ ch, Andover, Constantinople, 50, Africa, 15, Mrs Punchard, 20; All Saint's ch, Worcester, Juvenile so'y, for African child, (Geo H Clark) 15, Africa 8 50; St John's ch, Wilkonsonville, for Africa, 8; St James's ch, Roxbury, Africa 50, China 12 25, Athens 4 50; Mrs Marett, and Miss Winsor, support of child in Africa, 20; Senior class of Brown University, 12; Henry Cary, Jr, for Africa, 3—734 92. Total $1767 92.

J. SMYTH ROGERS, Treas.,
New York, January 9, 1849. No. 2 Park Place.

The offerings for Missions at the Church of the Holy Communion on the evening of Epiphany have been appropriated as follows, viz:

For the China mission, $500; African mission, 200; Constantinople, 100; Clark mission in Missouri, 50; Bishop Cobh's missions in Alabama, 100; Nashotah Mission, Wisconsin 200; rhe Parish of the Holy Communion, Walwerth co, Wisconsin, 300; mission in tnis Diocese, 50. Total, $1,500.

There was a special Offertory for Dioceson Missions a few months since. By order,

JOHN H. SWIFT,
Treas. of the Ch. of th Holy Communion.
New-York, Jan 8, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From R, $10; from J G W, $2.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, January 9, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 2d inst.:

Annual subscribers—From Nathaniel Moore, LL D, 2; F W Edmonds, 2; R N Wenman, 2; Nelson Jarvis, 2; Mrs L M Hoffman, 2; Mrs J T Irving, 5; J P Van Horne, 5; Mrs J P Van Horne, 5; Mrs Susan A Remsen, 3; Augustus H Ward, 2; A B Neilson, 2; Wm Van Hook, 2; David Austen, 5; James W Smyth, 2; Henry E Davis, 2; Lewis Phillips, 2; Mrs S A Hodges, 2; G W Burnham, 2; G G Van Wagenen, 2; Adam Treadwell, 2; Christopher Wolfe, 5; Peter D Collins, 2; E F Sanderson, 2; Mrs W A Spencer, 5; Mrs J C Stevens, 15; B A Mumford, 2—84; Wm Walk Mann, donation, 1; Ch of Epiphany, Rev Lot Jones, 16 79. Total amount, $101 79.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, January 9, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 2d inst:

Annual subscribers—From Nathaniel Moore, LL D, 1; Mrs L M Hoffman, 1; Mrs Susan A Remsen, 2; Mrs R H Thurston, 1; A B Neilson, 2; Thos L Wells, 1; Lewis Phillips, 2; Wm Van Hook, 1; J W Smyth, 1; Mrs L A Hodges, 1; G G Van Wagenen, 1; Richard Sill, 1; Mrs J C Stevens, 15; B A Mumford, 1—31; Adam Tredwell donation, 3; Rev J I Robertson, D D, for publications of Bp Southgate in Oriental Languages, 10. Total amount, $44.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, January 9, 1849.

MARIANNA, WEST FLORIDA.

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Poetry.

For the Churchman.

A CHRISTMAS HYMN.

Hark the loud shout
That wings throughout
Our favored land,—Christ's natal day—
From the dread sway
Of sin and death we're freed,
By him who came for us to bleed.—
Raise high the song,
Our notes prolong,
To sing
Loud anthems to our new-born King.
No diadems,
No sparkling gems,
Nor in costly robes arrayed,
No Palace o'er his high-born head,—
But in a manger meanly laid,
In a lowly cattle shed;
By his virgin mother attended.
Before him, on knee, lowly bended,
Guided by the Eastern star,
Are the wise men from afar,
Who come to bring
To their Saviour King
An offering—
Gold, frankincense, and myrrh;
While joyful sounds,
Through earth resounds,
From many an angel worshipper;
"Glory to God on high,
And peace on earth,
Good will to men,
And heavenly mirth!"
"Glad tidings of great joy," the son
Of God, hath our salvation won—
Himself he gave
Poor man to save
Beyond the grave!
Was ever love like this, or power? and yet we see.
In his lovely birth, a lesson of humility.

Christmas Day, 1848. H. N.

For the Churchman.

"The merciful man doeth good to his own soul."
Proverbs xi. 17.

Be doing good, be earnest, active, brave,
Evil is active, from its vortex save
The incautious voyager of the treacherous wave.
Bethink you, Christian, can you be content
To view unmoved what mercy could prevent?
Then be your days in acts of godlike mercy spent.

My brother, would'st thou wickedness arrest?
Seek those who haunts of misery infest.
Reprove, reclaim, befriend, if of His grace possess'd.
Oh think how sad *your* fate, unpitied then
Had you been left, the outcast's woes to bear!
Then in the outcast's reclaimation share.

My sister, would'st thou emulate the just,
Visit the fatherless and widow, trust
The adage old "'tis better far to wear, than rust."
Reflect how many, languishing unknown,
The loss of every gentle hand bemoan:
Haste! smooth the pillow, soon their fate may be thine own.

R. R. G.

November 1. 1848.

Selected Matter.

[From our late English Papers.]

THE DAILY SERVICE.

The Matin Bell; or, the Church's Call to Daily Prayer. By Richard, Lord Bishop of Down, and Connor, and Dromore. Oxford: J. H. Parker.

This is a little Poem—the last work of the lamented Bishop Mant. Although it is scarcely of a sufficiently popular character to produce any wide effect, yet much honor is due to all who seek to bring the Church of this land, both Clergy and Laity, to deeper thought on the important subject of which it treats—viz., Daily Public Prayer to Almighty God; for the religion, even the truly sincere religion, of late years, has dealt with the service of God in too exclusively an individual, rather than a public and national, point of view; and thus the order of the Church, and the relation of her members to that order, have been greatly lost sight of. We want a spirit of calm and devout prayer, and especially of Public Prayer.

Now, there are doubtless several reasons—at least apparently sufficient ones—why many Churches cannot have Daily Prayer said in them. Clergymen, amidst dense populations, may say their physical and mental strength are so much taxed already, that, if they were to begin Daily Prayer, they should be obliged to relinguish it after a time, from want of a power to continue the practice; while Clergymen in the country may say, that the scattered population of their parishes cannot reasonably send even a small number, morning and evening, to Daily Prayer; but, putting aside for a moment such reasonings as these, let us look at the *theory* of Daily Service, and let us bear in mind that all good theories require modification in practice. What a spectacle, as it were, would it be to the population of this land, if the Church bell of *every* Church were heard at a given hour in the morning of next New Year's Day, summoning the people to Public Prayer early in the morning! How it would tell the people of the Churches in the land! how it would speak of unity! how it would proclaim that the Clergy were at their posts! how it would declare the truth of the case—that the Church of England is the Catholic and Apostolic Church in these realms! And if only two or three were found in many a House of the Lord, yet would not a blessing descend upon them—the Lord being wherever even two or three are gathered together in His name? We say then, that, speaking generally, and leaving every Clergyman to deal with his own case on his own judgment, that a *Revival of Daily Public Prayer,* according to the Liturgy of the Church of England, would be a very great blessing, and would tend, more than anything else, at the present time, to the revival of sound religion; and therefore it is that we say that honor is due to all who seek to bring back Daily Public Prayer.

Bishop Mant's Poem has a preface, in which he sets forth the plain duty of the Clergy to say the Liturgy in their Churches. Rubric, and Preface, and Canons, all say one thing—that the Clergy are bound to do so, unless hindered; and, says the Bishop, "it appears to the present writer that a general observance of the orders of the Church, in respect to Daily Prayer, is bound upon the consciences of the Clergy by special stipulation, no less than by the Church's authority." Upon which this plain question may well be asked: Will the Laity obey the Clergy in things lawful, before the Clergy are found obeying the plain law to which they have vowed obedience? The Bishop "being dead, yet speaketh" thus:—

Hark to that warning bell! No casual sound
Uncertain, hanging on capricious will
Of him who serves; but on his conscience bound
By holy Church, by his engagements still
Her rites to practise, her commands fulfil:
Absense unless, or reasonable need
From urgent cause, or health infirm and ill,
Impose a just obstruction, and impede
The Church's sacred law, the pastor's duteous deed.

Nor is the following without great truth, as many can testify from having found, in the course of pastoral visits, how the Church Bell has been heeded, even by those who came not:—

Yet well it is, the faithful few to cheer
With welcome greeting to the house of prayer;
And well it is, to let the many hear,
How God is daily worshipp'd then and there;
And who can tell, but now and then a care
For better things the Church's daily toil
May rouse in thoughtless minds, once made aware;
How vain at best, and profitless the whole [soul!
Of this world's gain, compared with one man's forfeit

And here is a warning:—

The time may come, who they, who warmly spake
Him in His *Word* to praise, and yet could dare
Him in His *Church* to praise not, but forsake
His stated service in "HIS HOUSE OF PRAYER,"
May feel the hour at hand, when they would spare
Much of inactive sloth, or vain delight,
Much of self-will, self-glory, to repair
The lack of honor, the unthankful slight,
Put on the Church's Lord at each returning light.

The Poem concludes with the following:—

O pray we then for thy returning peace!
All those who love thee, may God's presence bless!
Be theirs sincere religion's rich increase!
Be theirs the beauty fair of holiness!
By all, whose lips thy one true faith confess,
Be thy pure courts with feet united trod!
Be theirs thy daily worship's joint address!
Be theirs the social homestead's calm abode!
And ever rest on them the blessing of their God!

We earnestly join in the departed Bishop's prayer. The peace of the Church, for which so many are longing, will be very mainly found, we think, in one great Christian grace—obedience. And the commencement can scarcely be made in a better way than by the Clergy following the rule which the Church lays down for them, in respect to one of the most important and blessed parts of their sacred office—the offering up of regular Public Prayer to Almighty God.

From the same.

CLERICAL SORE-THROAT.

MANAGEMENT AND CULTIVATION OF THE VOICE.

Another exciting cause in Clergymen may be that whilst reading the Liturgy they usually speak above the natural pitch of the voice, or if they do not do this, they at least *emphasize* their reading by laying stress on particular words.—This, it may be said, is also done in ordinary reading, and even in common conversation, but then it arises from the natural and spontaneous burst of feeling, while in the former case, that of reading a prescribed form of words, it must, to some extent, be the result of effort and practice, and be perhaps not strictly in accordance with the then state of the mind. Thus that nice adjustment between the mind and the power of utterance, by which the latter easily and naturally obeys the dictates of the former, is less closely kept up, and greater fatigue is the consequence.

On this subject the opinion of Mr. Macready, the eminent tragedian, is deserving of the greatest attention. In a letter addressed to me he says, "Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as by speaking in a *feigned* voice. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand, who, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labor of a whole day's duty in a Church is nothing, in point of labor, compared with the performance of one of Shakspeare's leading characters, nor, I should suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the Clergyman's sore throat is attributable, generally, to the mode of speaking, and not to the length of time nor violence of effort that may be employed. I have known several of my former contempories on the stage suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease."

* * * * * * * *

There is an article of clothing in common use, and especially among the Clergy, which, though it has no great connexion with the subject of cold, has yet in another way an injurious influence on the health of the vocal organs. The human body is so constituted throughout, that every organ called into moderate exercise is strengthened by that exercise; but if mechanical impediments are thrown in the way, and the free natural movements are hampered and obstructed, action becomes fatiguing. Everyone is at once sensible that it would be more laborious to walk with the legs tied than in the natural way. Why is it that we do not as readily see that it is more fatiguing to speak at length, and in a raised tone, whilst the throat is confined in a *stiff unyielding cravat,* than if it were left at liberty for the free action of the muscles?—Many cases of dysphonia clericorum are probably aggravated by the increased efforts necessary to counterbalance the restraint of this self-imposed fetter.

* * * * * * *

The cultivation and improvement of the voice ought to be a part of the physical education of the young; and were this more attended to at a time when the organs are yet flexible, the difficulties which beset the practice of public speaking would be incalculably lessened. It is great inconsistency to lavish all our care on storing the mind, neglecting altogether one chief medium by which those stores may be made available to the benefit of others. It is true that no cultivation will make a bad voice a good one, but the words of Quintilian—Augentur autem sicut omnia ita vocis quoque bona cura et negligentia minuuntur—are as true now as they were on the day they were written. Care should be taken very early with children to make them articulate distinctly, and they should be habituated to form those regular movements of the lips, tongue, and palate, on which the correct formation of the different letters depend. As they grow up they should be practised, according to their age and ability, in reading aloud, reciting, or declaiming, great care being taken not to allow them to pitch their voices in too high or too low a key, to use false or unnatural emphasis, or to get into that wretched sing-song manner common with children. Many of the defects which children fall into in reading or repeating, arise, I am persuaded, from the too common mistake of setting them, for the benefit of their elders, to read what they do not understand, or what does not interest them. The mind not being engaged, the reading becomes mechanical, and they acquire a habit of raising and sinking their voices without any reference to the sense. What they read should generally be in short sentences and in perspicuous language. The narrative and dramatic forms are peculiarly adapted to cultivate the inflexions of the voice. It is a good practice occasionally, in reading dialogue, for the teacher to take one part, and the pupil another, by which means an interest is kept up, and the young reader, entering into the spirit of the character, learns, without difficulty, to give the natural emphasis to every sentence. Let any one compare the animated manner in which an intelligent boy will relate something which interests him, with the lifeless tones and vicious emphasis which he will employ in reading through some dry, and, to him, unintelligible task, and he will soon be convinced that there can be no eloquence where the mind is uninterested; and if the habit of mere mechanical intonation be carried, as it sometimes is, from the schoolroom to the pulpit and desk, the effect is at once fatiguing to the hearers and the speaker.

Young persons ought never to be suffered to read too long, so as to become fatigued, by which means serious injury may result to the vocal organs. Nor should they be urged to read too loud, or in any way to strain their voices.—It is not by forced and painful efforts, but by regular and gradual exercise that the voice can be strengthened. They should avoid too frequent or too slow breathing, which may give rise to a kind of hiccough, at once disagreeable, and irritating to the mucous membrane; and as respiring is less free when the stomach is distended with food, reading aloud should never be imposed just after taking a hearty meal.

By a careful education of the voice in childhood and youth, a great advantage is conferred on young men destined for the clerical profession; but even *without* this advantage something may be done by their own efforts, and, *with* the best natural or acquired help, care must be taken to preserve the vocal organs from injury.

As to the *preservation* of the voice, in addition to those hints which have already been interspersed through the present chapter, a few remarks must be made.

As by far the most directly exciting cause of dysphonia clericorum is strained, immoderate, and irregular exercise of the voice, the main precaution must be to moderate and equalize as much as possible those efforts; and here there are three rocks to be avoided, on which Clergymen, especially young Clergymen, are very apt to split, viz., *a rapid utterance, a feigned unnatural key, and long sermons.* Rapid utterance is a habit which is at once exhausting and injurious to the speaker, the vocal organs being kept on an incessant strain, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint of "Mr. So and So is a very fine preacher, but he speaks so fast I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them and their natural tone in conversation can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the remedy is to strive after *it* rather than its expression.

But *length* of effort is, after all, the greatest mischief. It is much to be regretted that the services of our Church, originally meant to be three distinct ones, should be so mingled as to extend to an inconvenient and fatiguing length. The remedy for this does not lie within the power of individual Clergymen, and all they can do is to take care that that part of the service, the sermon, which is left to their discretion, shall not be protracted till preacher and hearer are both, though in different degrees, exhausted. Between the "fifteen minutes" satirized by Cowper, and the hour or more to which many admirable addresses extend, there is a medium; and it is worth while for our zealous Ministers to consider, whether the undoubed wear and tear to their own physical powers, in such long discourses, is at all compensated by increased benefit and profit to their hearers; whether when one weighty idea, one profitable train of thought be well laid into the mind, much is gained by introducing still another and another, till memory is overloaded and former impressions weakened. This is especially the case with the young, the illiterate, the aged, and the invalid; and these four classes deserve much consideration in every congregation. "Beau secret," says La Bruyere "que celui de renfermer beaucoup de sens en peu de paroles." There is, therefore, a *moral* reason for forbearance in addition to the *physical* reason, with which our business more espe-especially lies, and this physical reason is very strong. I have myself examined the throats of Clergymen after pulpit efforts of considerable length accompanied with impassioned utterance, and I have seen, even where no disease has resulted, the mucous membrane in a state so highly congested as to need but little additional excitement to produce disease.

Examples are not wanting of those who, even with natural defects of voice, have, by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves. The instance of Demosthenes is too trite to need quotation. Cicero also says of himself—"My body at this time was exceedingly weak and emaciated, my neck long and small, which is a habit thought liable to great risk of life if engaged in any fatigue and labor of the lungs; and it gave greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice and great agitation of my body: when my friends, therefore, and phycians, advised me no more to meddle with causes, I resolved to run any hazard rather than quit the hopes of glory which I proposed to myself from pleading; but when I considered that by managing my voice and changing my way of speaking I might both avoid all danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking, &c.*

These observations cannot better be closed than by the following brief rules, given by a late eminent minister of our Church, who, in his day, filled an important station at the University of Cambridge.

"Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth.

"Deliver your sermons, not pompously, but as a professor, *ex cathedra,* and as a father in his family.

"Let there be the same kind of pause and emphasis, as a man has in conversation when he is speaking on some important subject."

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum,* by Dr. Mackness.

* Middleton's Life of Cicero.

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The premiums are paid annually, simi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle: consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall Street, or of any of its agents.

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Charles Ely,	Gideon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY,
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince

BOOKS AND STATIONARY.— Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

H & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

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Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c. 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
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Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " $1 13.
" Pictorial History of the United States, 80 cts.
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
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Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.

The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.

The best Book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.

Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition revised. 75 cts.
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The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.

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Astronomical Maps on heavy paper and rollers, $15.

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Sermons to Presbyterians. By G. T. Chapman, D.D 1 vol. imperial 12mo. $1 25.

The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. November 11.

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ and approval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone,* and *perfect voicing,* renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl street, New York.
December 16—tf

EPISCOPAL ACADEMY of Connecticut.—This Institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocess, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, thirteen miles from New Haven, and twenty-five from Hartford. There are three terms in the year, of fourteen weeks each, the first beginning on the second Thursday in September; the second on the last Thursday in December; and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1 75 to $2 00 per week, exclusive of fuel, lights, and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including every thing except books and stationery. Bills payable one half in advance, and the balance four weeks before the session closes.

Application may be made to the Principal.

S. B. PADDOCK,
Cheshire, December 16, 1848—3t$

EDUCATION IN SCOTLAND. The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their paticular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Univer sities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States;* and he has had long experience as a teacher.

TERMS:

SCHOOL-BOYS—*Five Hundred Dollars* per annum;
COLLEGIANS—*Seven Hundred Dollars* per annum.

N. B. These terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the

REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness:

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi,3tm4p

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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Frederick R. Starr, Traveling Agent.

Part of the Capital is *permanently* invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American Policies is about $120,000.

A new prospectus containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis.*

J. LEANDER STARR, General Agent.
July 8—3m

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they will be required to pay six per cent. interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.

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JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. July 15.

NOVEMBER, 1848.

THE Mutual Benefit Life Insurance Co., (Office 11 Wall street,) have issued since May last, Four Hundred and Seventy-nine NEW Policies, viz:

To Merchants,	183	To Cashiers of Banks	3
Clerks,	59	Ladies,	12
Manufacturers,	51	Sec'y of Ins. Cos,	8
Mechanics,	42	Hotel Keepers,	5
Clergymen,	25	United States officers,	9
Lawyers,	21	Public Officers,	6
Physicians,	17	Members of Congress,	8
Sea Captains,	8	Farmers,	13
Seamen,	5	Other Occupations,	4
	411		68

Total new Policies, 479
Surplus of the Company 1st November, 1848, $630,000

ROBERT L. PATTERSON, Pres't.
Benj. C. Mills, Secretary.
Joseph H. Lord, Agent.
James Stewart, M. D., (residence 3 Abingdon Square,) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

50,000 COPIES SOLD.

A BEAUTIFUL SACRED GIFT. Illustrated with 16 Engravings—THE CHRISTIAN YEAR—Thoughts in Verse. For the Sundays and Holy Days throughout the Year. By the Rev. John Keble, M. A., of Oxford. One volume square 16mo., printed with large clear type, on fine white paper, and bound in muslin, plain or gilt edges, or Turkey morocco, and embellished with sixteen engravings.

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The illustrated edition bound in rich morocco, with illuminated ornaments, forming one of the most beautiful and appropriate gifts for members of the Church, is just ready.

GEO. S. APPLETON, Publisher,
164 Chesnut st., cor. of 7th, Philadelphia.
December 2—3t

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship,* with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

All communications Post paid.
December 2—8t$

PREPARATORY GOVERNESS—The Advertiser wishes to obtain a situation in the above capacity, having had several years experience in the care and management of children—she would also undertake housekeeping—has no objection to town or country. Respectable testimonials can be produced.

Address C. Q., at the office of the Churchman.
December 2—6t$